

VOLUME 27 No. 4

APRIL, 1921

# THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
Preacher's Magazine, and Preacher's Illustrator.*

## CONTENTS

### ARENA

Who is the "True God"—Mesozoic and Cenozoic Times—The  
Fatherhood of God—What is the Bible—The Blessing of  
Contentment—Seeing Jesus in the Books of the Bible.....137—157

### THE CLUB

The Professor Tackles a Theological Problem—Principles  
of the Reformation—Hearthstone Tragedies—The Family  
of Jesse—The Crisis in Ireland—To the Evolutionists.....158—163

### THE SANCTUARY

For Me, For Him—A Meditation of the Supper.....164—167

**SIDELIGHTS** .....168—169

### PRAYER MEETING SERVICE

Not Jacob but Israel—The Watch Fires of Peace—Christ  
One with Christians—The Translation of Life—A Month's  
Lesson Topics for Midweek Meetings.....170—172

### OUR SERIAL

When Elijah became Mayor of New York.....172—173

### EDITORIAL

Musterion—The Gullibility of Learned Professional Men—  
Historical Accuracy of the Four Gospels—Stop and Think—  
The Swift Running Word—Bible League Literature—  
Science and Evolution.....174—180

FRANK J. BOYER, PUBLISHER, READING, PA.

Price \$1.50 the Year    Canada \$1.65; Foreign \$1.75    Single Copy, 15 Cents



# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

*William Phillips Hall, President*

*Frank J. Boyer, Secretary-Treasurer*

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

Associate Editors: David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D., Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

**Important Instructions:** All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa.

**Change in Address**—It is very important that Old as well as New address be given. Always allow at least 10 days to make a change.

**Expirations and Renewals**—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a **renewal**. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

**Discontinuance**—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration; therefore, by authority of the U. S. Post-office Department, we can extend reasonable credit when necessary, and all subscribers are **expected to notify us** to stop magazine if it is no longer desired.

## A Sermon by Mail

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of

### Dr. David James Burrell's Sermons

are gratuitously distributed at the evening service every Sabbath (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Mercé E. Boyer, 1 West Twenty-ninth Street, New York City.

## Bound Sermonizer Volumes

Every volume of The Sermonizer, a Homiletic Magazine, contains an invaluable collection of Homiletic material for the Minister. Volume 1 is now sold out, but we can still supply all Bound Volumes from 2 to 8, though several of these editions are almost sold out. All are bound in beautiful silk cloth, uniform, and each contains a complete Table of Contents.

Volumes 2 to 7 contain an average of 380 pp. each, and sell at \$1.75 per volume, prepaid. Volume 8 contains 488 pp. and sell at \$2.25, prepaid.

FRANK J. BOYER, Publisher, Reading, Pa.

## CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—**EVERYTHING.** The finest furniture made. Direct from our factory to your church. Catalog free.

DeMoulin Bros. & Co. Dept. 79. Greenville, Ill.



## An Unusual Opportunity

Our readers are familiar with the writings of Dr. Luther T. Townsend, who has published many Books and Pamphlets of note.

We were fortunate to procure the ends of editions still on hand and will offer what we have at the unusual price of

### 3 Pamphlets for 25c, prepaid,

any 3, assorted or same. After what we now have are sold these Pamphlets will be out of print and there will be no other editions printed. Make your selection at once.

**New Theology only Bubbles  
Bible Inspiration**

## Bound Bible Champion Volumes

Volume 24 of BIBLE CHAMPION is made up of six numbers (Jan.-June) of The Sermonizer, and six numbers (July-Dec.) BIBLE CHAMPION, and contains 504 pp. This volume—Vol. 24—1918—is bound in beautiful silk cloth, uniform with Sermonizer Bound Volumes, and sells at \$2.25, prepaid. Vol. 25—1919—\$2.25, prepaid.

FRANK J. BOYER, Publisher, Reading, Pa.



# The Bible League of North America



THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place."

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands."

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book."

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

WILLIAM PHILLIPS HALL, *President*



**Many times  
the last  
year we've  
been asked**

**CONCERNING** Certain Pamphlets published by the Bible League of North America. Those named below may now be had. Of some there are not many copies. Of others there are more. We offer what we have at Reduced Prices. Do not delay ordering. When this lot is sold all will be out of print.

**Look this List over---Order at once---All sent prepaid**

Constructive Studies in Matthew, Dr. Gregory, 50c edition, now 35c each, or dozen for .....	\$2.50
Constructive Studies in John, Dr. Gregory, 50c edition, now 35c each, or dozen for .....	2.50
The Higher Criticism, Dr. Gregory, 20c Pocket edition, now 15c each, or dozen for .....	1.50
Outline View of Bible as God's Revelation of Redemption, Dr. Gregory, 20c Pocket edition, now 15c each, or dozen .....	1.50
From Pulpit to Poor House, Dr. Hamilton, \$1.00 cloth edition, now.....	.60
The Higher Criticism: A Present Appraisal, 10c each, per dozen .....	.75
Counterfeit Criticism of Scriptures, Dr. Hamilton, 10c edition, now 6c ea, doz. ....	.50
The Editor in the Pulpit, Dr. Hamilton, 5c edition, now 4c each, or dozen for .....	.40
Empty Churches and how to Fill them, Dr. Hamilton, 25c edition, now.....	.15
Letters on Higher Criticism, Dr. Ridout, 10c edition, 10c each, or dozen for.....	.75
Hume's Essays on Miracles and Studies in Theology, by Judge Lamb, 5c each, or dozen for .....	.40
Education of the Memory, by Shedd, set of 8 parts .....	.35

### **Pamphlets by Dr. L. T. Townsend**

**10c each—3 pamphlets for 25c**

The New Theology only Bubbles  
Bible Inspiration  
Paul's Cloak, or Consecration  
Final Judgment  
Is there a Personal God?  
God and the Nation  
Primitive Orthodoxy & Progressive Orthodoxy  
Penalty of Unrighteousness  
The Wise Venture  
The Ministry Christ Approves

### **Cloth Bound books by Dr. Townsend**

Published to sell at \$1.00, \$1.25, \$1.50  
Your choice at 50c—3 books for \$1.25

Adam and Eve—History or Myth  
Bible Theology and Modern Thought  
God-Man—Search and Manifestation  
Sword and Garment  
The Arena and the Throne

### **25c Religious Tract and Pamphlet Package**

Send us 25c for a worthwhile package of timely Religious Pamphlets and Tracts—fully 50c worth, and more! Try one!

### **Cloth Bound Vols. Bible Champion** **\$2.25 each for volumes as fol.:**

Volume VIII—January to June, 1908  
“ IX—July to December, 1908  
“ X—January to June, 1909  
“ XII—January to June, 1910  
“ XIII—July to December, 1910  
“ XIV—January, 1911 to April, 1912  
“ XXIV—January to December, 1918  
“ XXV—January to December, 1919  
“ XXVI—January to December, 1920

Single numbers Champion, any number previous to July, 1918, at 5c each, to close out. Any number from July, 1918 to date, at 10c each. Please note that we cannot supply numbers for full years for any year previous to July, 1918, but can supply any number, at this time, from July, 1918, to date.

### **Cloth Bound Volumes Sermonizer**

**\$1.75 each for years as fol.:**

1911, 1912, 1913, 1914, 1915, 1916:

### **Cloth Bound Volumes Sermonizer**

**\$2.25 each for years as fol.:**

1917, 1918.

Have nearly every number Sermonizer from 1910 to 1918, single numbers, which we will supply at 10c each. Ministers will find these numbers very valuable for pulpit preparation, as they contain only Homiletic helps—Sermons, Outlines of Sermons, and other Homiletic literature.

### **Cloth Bound Volumes Preacher's Assistant**

**\$1.75 each, for volumes as fol.:**

Any year from 1889 to 1905—average about 450pp.

These volumes will prove a valuable addition to any preacher's working library. They are filled with available material for Pulpit preparation for ordinary and special occasions.

Single numbers of any we may have on hand may be had for 10c each. Try several numbers—you will find them valuable.

### **Cloth Bound Volumes Preacher's Magazine**

**Special Price \$1.00 each, Prepaid—Great Value**

Complete set of 11 volumes, \$10.00, not prepaid. Each volume contains about 576pp, 6¼ x 9½ in. They sold originally at \$2.50 each, or \$21.00 the set, and are fully worth that price to any minister.

**FRANK J. BOYER, Publisher, Reading, Pa.**



# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Volume 27

APRIL, 1921

No. 4

## The Arena

### Who is "The True God"

BY WILLIAM PHILLIPS HALL, PRESIDENT BIBLE LEAGUE OF NORTH AMERICA.

This is the True God and Eternal Life.—1 John 5:20.

This article is not copyrighted. Any periodical has the author's permission to copy.—Ed.



IN the Monograph, entitled "Calling upon the Name of the Lord," a re-print of which appeared in the BIBLE CHAMPION, November, 1920, the writer stated that the incident that led to the recovery of the great truth published in the Monograph was of an extraordinary character; also "concerning that event the writer would say in the language of the apostle Paul: "But I make known to you, brethren, that the glad tidings (or 'Gospel') which (is) announced by me is not according to man, For I neither received it from man, neither was I taught it (by man), but by a revelation (or 'unveiling') of (the Lord) Jesus Christ." Galatians 1:11, 12 T. R.; and that "with the apostle Paul we truly can say: "For God who commanded the light to shine out of darkness (Genesis 1:1, 3), hath shined in our hearts (or 'minds') to give the light of the knowledge of the glory (Hebraism for 'shechinah,' or 'dwelling') of God in the face (Hebraism for 'in the Person') of (the Lord) Jesus Christ." 2 Corinthians 4:6 and John 14:10.

In his comment on the Monograph Dr. Luther T. Townsend says: "It is hoped that Mr. Hall may be led to give the world the personal experience that influenced him to begin his investigations."

This article is written in response to Dr. Townsend's expressed hope; and gives the personal experience that led the writer, through the suggestion of his beloved friend and brother, Arno Clemens Gaebelein, to engage in a course of special study of the Scriptures, including investigations and research work among ancient manuscripts and versions of the Old and New Testaments, having chiefly in mind "the Name" of God.

This study has been carried on in complete dependence upon, and in an atmosphere of prayer to, and in communion in the Spirit with, God in Christ: who is the Lord Jesus Christ, "for in him dwelleth all the fulness of the Godhead bodily," Colossians 2:8; and has resulted in the recovery of a long-observed Scripture truth, that in its outcome promises, to some extent at least, to effect nothing less than a true restoration of the original apostolic interpretation of the teachings of the Lord Jesus Christ.

That in making this statement we are not over emphasizing the real value and character of the work is shown by the testimony of Dr. Luther T. Townsend, than whom there is probably no more competent authority upon the subject, judging from his comment upon the Monograph, already mentioned, as follows:

"We would say that those best qualified to pronounce upon these matters will have to confess that the subject discussed in the Monograph has been almost entirely overlooked by exegetes, and that Mr. Hall has been a pioneer in what appears to be a new field of investigation, . . . and that those who carefully have read Mr. Hall's Monograph and who are best qualified to judge of its merits will not hesitate to say that he has made out his case, and has brought into the light a truth that has been in obscurity, a truth that is destined to revolutionize, to some extent at least, the dogmatic and systematic theologies that for eighteen centuries have been taught in our schools."

Just before giving an account of "the Heavenly Vision," from which all of this work originated, and which, as a matter of fact, constitutes the key that, apparently after a period of about 1800 years, is re-opening, in their original meanings, the beautiful treasures of "the full knowledge of the mystery of God in Christ" (an ancient manuscript reading of Colossians 2:2, which now appears to



be the correct one), and of the teachings and religion of "God in Christ," we would earnestly entreat the reader to note the fact that the revelation, and knowledge, of the fact of "God in Christ," and of "God in Christ" only, constituted the original essential glad tidings, or gospel, of the Lord Jesus Christ and his apostles; a fact that has been obscured and largely lost sight of during the later centuries, but that must again be believed, taught and declared before the religion of the Lord Jesus Christ can be again, what it was in the beginning, in the most complete sense of the expression, "the power of God unto salvation (or 'eternal life') to every one that believeth (that is, believeth in God in Christ: who is the Lord Jesus Christ), to the Jew first, and also to the Greek (or 'Gentile')." Romans 1:16. "For," says Paul, "God was (and is) in Christ, reconciling the world unto himself, not reckoning their trespasses unto them; and hath committed unto us the word of reconciliation. For we are ambassadors for Christ, as though God (that is, God in Christ) did beseech you by us; we pray you, in behalf of Christ, be reconciled to God (that is, be reconciled to God in Christ)." 2 Corinthians 5:19, 20 T. R.

Martin Luther once said: "If thou wouldst go straight to God and surely apprehend Him, so as to find in Him mercy and strength, never let thyself be persuaded to seek Him elsewhere than in the Lord Jesus Christ. In Him begin thy art and study, in Him let it abide firm, and wherever else thy own reason and thinking or any other man's would lead thee, shut thine eyes and say, I must not, I will not know any other God than in my Lord Jesus Christ."

When Pilate had surrendered the Lord Jesus Christ into the hands of those who would slay him, "Pilate saith unto them, Behold the Man!" John 19:5.

In the word picture that follows, the writer would say to all men, Behold your God! John 20:26-29.

"Christ, by highest heaven adored,  
Christ, the everlasting Lord:  
Veiled in flesh the Godhead see;  
Hail, incarnate Deity!" —C. Wesley.

## THE HEAVENLY VISION

"I was not disobedient unto the heavenly vision."—Acts 26:19.

One night, near the close of the year 1900 A. D., I retired about eleven o'clock. I immediately fell into a deep sleep. About one hour later I suddenly awoke, with the impression that someone was in the room, and was shining the light of a bull's-eye lantern in my face.

Fearing an attack if the fact were known that I was awake, I feigned sleep, and did not at first open my eyes. The suspense becoming greater than I could bear, I finally opened my eyes, and this is what I saw:

First: A brilliant light. Second: A man standing by my bedside in the midst of the light. He was, I judged, about five feet eight or nine inches in height. His shoulders, while not broad, were quite square. His figure, or as much of it as I could see, was slight, almost womanly. His hair seemed to be long and wavy. He had a beard and a moustache. His clothing appeared to be one garment, a gown, and was brilliantly luminous, as, in fact, was his whole person.

The room was illuminated with the light of his Presence. I am somewhat of a psychologist, and, just for a moment, said to myself, "It is an illusion, an hallucination;" but after looking about the room, and subsequently finding that the Presence was still standing by my side, I looked again, and distinctly noted that it was not a phantom, but a living man, ablaze with light.

His attitude appeared to be dignified, but gracious; and his face, which at first I could hardly make out, by reason of the light that shone from it, I finally was able to clearly discern.

I was terrified beyond all expression. My heart beat tumultuously. My respiration was distressingly affected. The chill of a great terror was upon me, as my strength seemed to depart from me. I struggled against this fear, but with little success. I was fascinated with the Presence, and could not keep my eyes off from his face.



It was the face of a man, the like of which I never had seen before either in person or in picture. At first it seemed to bear the marks of great age; but a moment afterwards it seemed that those marks constituted an awful disfigurement. I had never seen such a disfigured face before. It was benignant, but terrifying. I felt that I was at the point of death. I feared that he would speak to me. I inwardly prayed that he would not speak to me; and he did not; but to my relief and astonishment he vanished from my sight.

Third: To my still greater astonishment, an exact replica of the man, though in Spirit form and substance, stood right in the place where the man had stood. He appeared to be of a white, or bluish white, color; and I clearly could see the window curtains and shade through his body.

I doubted the objective character of the latter appearance, when, as if in response to my unspoken doubt, the man in the Spirit turned his body part way around, as if to dispel my doubt, and then he vanished.

For some ten years following this, to me, amazing experience I was unable positively to identify the one who had appeared to me in that heavenly vision. At the end of that period, through a no less remarkable experience, I became fully persuaded that he who had appeared to me was the Lord Jesus Christ, the Son of God; and that he had appeared as "the Holy One" incarnate, who, in his essential Being, is the Eternal "I AM" or "Jehovah," or "Lord;" the only one by whom, and in whom, and through whom, the, otherwise unrevealed and invisible, (Lord) God the Father can be truly known, believed in, worshipped, communicated with, and invoked in prayer, John 14:6-10 R. V.; and that I, in turn, might be led to make him known as such to my fellowmen, to the Jew first, and also to the Gentile.

In other words, the incarnate Lord of the glory (or "shechinah") had visibly revealed, and so declared, himself to me, that I might make him known, in his essential Eternal Name and Being, as the "I AM" or "Jehovah," or "Lord;" essentially and eternally one with, and in the glory of, (the Lord) God the Father, John 10:30; Matthew 16:27; out of whose glory he proceeded, John 8:42 T. R.; 17:5, when he became incarnate of the Virgin Mary; and into whose glory he returned after he had made atonement for the sin of the world, John 1:29; Luke 24:26; Philippians 2:5-11.

In the Heavenly Vision the hands and feet of the Lord Jesus Christ were concealed. Had they been exposed to view, the witness would doubtless have identified him as the Lord Jesus Christ at once. Apparently for some wise reason my "eyes were holden that (I) should not know him" at the time the Vision was seen.

Ten years afterwards I was deeply impressed with the thought that the disfigured face constituted the key to the true identity of the one who had appeared to me "in glory." It then became clearly apparent that the disfigured face was that prophesied in Isaiah 52:14, in the words: "His visage was so marred more than any man."

The reason for the reticence of Paul and the other apostles concerning the facial appearance of the Lord Jesus Christ, after his resurrection from the dead, was, at last, made perfectly clear. This, also, fully agrees with those other words, apparently written immediately after the words just quoted, by the prophet Isaiah, in which he says: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isaiah 53:2.

Furthermore, when these two marks of identification, namely, "the glory (or 'shechinah') of God in the face (Hebraism for 'in the Person')," and the marred visage of Isaiah's prophecy, are combined in the same one, no doubt could be entertained of the true identity of that one! For he who comes "in the glory of his Father," and with marred visage, which, according to the Scriptures, are inseparable from the wounds of his Passion in his hands and his feet and his side, is, and never can be any other than, the Lord Jesus Christ, "the Lamb of God that taketh away the sin of the world." John 1:29. See also Daniel 10 and Revelation 1.

Firmly believing that the time has now come for me to give this statement to my fellow-men of all kindreds and tongues, "for whom Christ died," I send



it forth to tell its own story of the one who, I firmly believe, is with us in his Spirit—who is “the Holy Spirit” coming in (or “with”) the Name, and as the Spirit, of Christ—today! and whose “glorious appearing,” as “our great God and Saviour,” will not be long delayed!

“This (God, revealed by, and in, and through the Lord Jesus Christ) is the True God, and Eternal Life” 1 John 5:20.

## THE PSYCHOLOGY OF THE HEAVENLY VISION

“Have I not seen Jesus Christ our Lord?”—1 Corinthians 9:1.

If someone should say that my Heavenly Vision was purely subjective, I might not be able, on scientific grounds, to disprove the statement.

To save discussion, we will suppose that the Vision was subjective, that is to say that it was seen by what, for the want of a better term, may be called my spirit-vision; it was nevertheless just as real to me as if it had been seen by my physical eyes, and it accomplished the purpose that God intended just the same. The method of making the revelation to me, whatever it was, was God given and ordained.

But in turn this question may be asked, What was it that my spirit-vision clearly saw, and what created it? To that question no scientist or psychologist is able to give a satisfactory answer.

I firmly believe that the Lord Jesus Christ chose this way, for which I devoutly praise him, to lead me to enter a neglected field of Biblical exegesis and textual criticism and do a work, under his guidance and instruction through the Spirit of Truth, that has afforded me supreme happiness, and that, as I already have said, promises, to some extent at least, to effect nothing less than a true restoration of the original apostolic interpretation of the teachings of the Lord Jesus Christ.

This work is already acknowledged by many scholars to be self-evidently true according to the Scriptures, and to have been to them a great blessing and inspiration.

## Mesozoic and Cenozoic Time

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS.

This is the third paper of a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.



GEOLIGICAL time has many subdivisions. They vary in relative length and in relative importance. Each has its own peculiarities; and yet they are so related as a whole that they can be grouped into six great eras, which merge into one another by gradual changes at the points of departure one from another. The beginning alone lacks definite characteristics as an era. It is called Archæan, because it is the oldest of earth's ages. It covers the period when everything was in flux, so to speak. Geological forces were still in their infancy, and life had not yet appeared, so far as is known, though the earth's crust was already forming and rock-making had begun. These rocks were made by stratification, but they are now mostly crystalline and are usually concealed by later formations. They are also much broken and folded because of some later wrinkling which became inevitable as the earth cooled and contracted, or, better, perhaps, as it altered its shape during those processes.

Such rocks appear here and there on the earth's surface, notably in the form of a huge V, north of the great lakes in North America. Stratified rocks that overlies such formations belong in the next period, the Lower Silurian; for the second great era has two main divisions, which in turn have subdivisions of their own. The Silurian Age is the age of invertebrates, the age when life was of a humble sort. It was the age that began when the archæan rocks emerged from the sea and the dry land was taking definite shape.

Mountain-making began in this age, the first step being, supposedly, a gradual depression or subsidence over large areas. This is attributed to lateral pressure;



but how lateral pressure could produce such an effect without forcing adjacent areas upward—two bodies cannot occupy the same place at the same time, and there were no vast caverns within the earth to accommodate the subsiding areas, as must be evident—does not yet appear. A weakness in the theory is therefore evident, and an attempt is made to meet it by uniting other phenomena with these; namely, the elevations that are known to have occurred elsewhere in the same general region.

Another factor, however, can be postulated to get rid of the pressure below these subsiding areas and thus enable them to behave in a normal manner; for if the earth and moon then formed a single pear-shaped body and a tendency to bulge outward had developed at the larger (northern) end, opportunity would at once occur for depressions to develop exactly as they did develop, and reason cannot possibly be offended by such a theory. It meets the case and removes the difficulty, since the bulging would produce some elevations, and subsequent shrinking would produce others by lateral pressure such as geologists are wont to chronicle.

As the subsidence proceeded deposits of one kind and another filled it up. In time the lower strata were melted off and the whole thereby weakened. When the lateral pressure had finally developed sufficiently, the whole would bend slowly upward—two bodies cannot occupy the same place at the same time—and mountains would result. The elongation of the pear-shaped body, due to retarded motion would provide the necessary pressure, and the heat would follow naturally. Local conditions would affect results; but the basic principle is sound, and it is known that the early processes did not end until near the beginning of Mesozoic time. Those disturbances continued, therefore, approximately up to the end of the Carboniferous Age.

Since the bulging in the pear-shaped body would be very gradual and also continuous, as would likewise the elongation that accompanied it, both being due to a minute but steady retardation of speed, it follows that these depressions, with their subsequent elevations into mountains, would occur during the entire period of unstable equilibrium, or until the final crash ended the exciting cause of the disturbances. The theory, therefore, tallies with the facts. That removes it from the realm of questionable hypotheses, even if local conditions must be allowed for. They necessarily affect results; for no exact account of any single instance of mountain-making can leave out the details of its environment. Conjecture always has been necessary, and always will be necessary, in such matters, however, because actual experience is out of the question. The solution of the problem accordingly requires sound judgment.

Now, some mountain formations are late—too late to be thus explained—and they include lofty ranges like the Rockies. What shall be said of them? There are other factors still to be reckoned with, and they are more potent than a mere wrinkling of the earth's crust. They will be explained later. Meanwhile, let it be said that the next age, the Devonian, was an age of fishes, and such it is sometimes called. Its various subdivisions do not concern us, though it is of interest to note that limestone formations, many and varied, most of them being closely related to coral growths, were among its marked characteristics, as were ferns and gymnosperms, or conifers, since plant life had become fairly extensive by this time.

The next period, the Carboniferous Age, was the era of coal plants with vast areas of luxurious vegetation which underwent many transformations. An extensive variation of levels, enormous pressure, heat of a more or less intense nature, and rock-making, like that of the previous ages, are its main characteristics. Nut-like fruits, perhaps the product of conifers, are found among its fossils. An extension of marine life may also be mentioned as an additional feature, with a general uniformity of climate like the warm temperate of our own day. Constant clouds and mists, however, must have been the prevailing condition so far as the weather was concerned.

The changes of level involved submersion, now in fresh water and now in salt, with a corresponding alteration in the types of life prevailing. These changes would seem, therefore, to indicate a state of unstable equilibrium of great extent



and far-reaching consequences. Enormous periods of differing conditions were required, and these three ages, sometimes grouped together as Paleozoic Time, represent millions of years. They constitute the period of ancient life, as the term applied to them plainly indicates, and that life may be regarded as the beginning of the world's history.

Mesozoic Time is therefore the middle period of life on this planet. During Paleozoic Time disturbances had been relatively small or very gradual, with a steady increase in the amount of land, especially in northern regions, exactly as the theory of a pear-shaped body bulging gradually at the larger end requires. As the Carboniferous Age drew to a close, however, an era of upturning and mountain-making began in both Europe and America. The Appalachians are a part of the result. It does not appear to have been sudden and violent in its action, although the forces exerted were plainly stupendous; but there came a time when all that was changed, as is indicated by the fact that the destruction of life was one of the most extensive in all geological history. Such an event at this time in the world's affairs can best be explained by some convulsion of nature, and Sir George Darwin has indicated what it was, by postulating the elongation of a pear-shaped planet until the moon portion of it flew off into space.

Mesozoic Time was an era of reptiles. Sandstones and conglomerate rocks were formed, and, to all appearance, beds of rock salt were also laid down. A further extension of plant life took place, and there are indications of mammals and probably birds. Lizard-like reptiles of every sort abounded, and some of them were of enormous size. It corresponds to the fifth day in Genesis, of which we read: "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind; . . . And God blessed them, saying, Be fruitful and multiply, and fill the waters of the seas, and let birds multiply on the earth."

The description is general still, not technical, and it implies that the waters were already populated but were now to teem with life. Over against this marine life there was to be bird life, and the form of statement runs true to Hebrew mental processes, with their habitual curves; for God did not change mentalities by inspiring men to write, and He did not have them write for the especial benefit of modern higher critics, or of modern scientists, for that matter. Doubtless true birds were late in appearing; but the pterodactyl was there as their precursor, and Israel would not differentiate between the two. Normal procedure would require them to be grouped as a part of the whole, and that necessitated the Genesis form of statement. "Firmament" still means no more than at the beginning, and "expanse" would come nearer the truth.

The puzzle of this period seems to be its mountain-making. And yet some things are fairly clear. Bulging at the large end of the pear would affect the sea even more than it did the land, and vast areas of land would certainly be submerged in consequence without any real subsidence. When the separation occurred, the sea sought a new level. It had to do so. Extension of the dry land followed naturally. Some of it was mountainous; for some of it had bulged outward as the earth's crust gave way. That bulging tendency was now ended, and an opposite effect was produced; for the earth tended to become a true sphere, or rather an oblate spheroid. That meant a reduction in the northern hemisphere where the bulging had taken place, and an increase in the southern, from which the waters had been drained in part. Wrinkling became inevitable in the north. No possibility of escape remained.

The situation was this. When the two bodies separated, the earth was not symmetrical. It bulged at the north end and was contracted at the south in the temperate regions. Readjustment simply had to follow, and that readjustment involved stupendous forces. The northern part suffered contraction; but it was no ordinary contraction of the earth's crust, and the reaction was abundantly sufficient to account for the mountain-making of this period. It would not take place at once—the earth was now too rigid for that—but its action would be cumulative and gradual. Moreover, that action probably involved, ultimately, much more



than this; namely, a further deepening of portions of the ocean beds with corresponding elevations in northern parts of North America and much of Europe. Asia appears to have been disturbed quite as much, portions that were once submerged being now well above tide water. By means such as these the required contraction could be obtained. Mountain-making alone would hardly suffice. It appears to be inadequate, and it is known that extensive areas of the lands mentioned were once much higher than they are at present. Bulging did most of it; but wrinkling also had its share.

The tidal influence of the moon may have helped some; for it must have been far greater than it is in our time, and the enormous lateral pressure caused by the trend southward of the plastic interior of the earth would add the mountain chains that belong in this period. The stretched crust had to contract, and it could only do so by wrinkling. An extensive depression in the ocean beds was a part of that wrinkling, and it had its own consequences. Mountains and other elevations completed the wrinkling.

In the southern hemisphere opposite effects would be produced, in a way, although land elevations, as well as a marked elevation of the sea, would be involved. The sea elevation would account for the supposed subsidence of the coral atolls in the Southern Pacific, for which Charles Darwin vainly sought a cause. They were plainly submerged by some means, and an adequate cause is thus provided. The late minor elevations in the three continents were probably slight—possibly a few hundred feet—most of the continental elevation being a direct outcome of the original bulging. The deepening of the ocean beds, on the other hand, was probably marked and extensive. They gave way downward as the plastic interior receded southward.

One other factor must still be reckoned with; for the north pole was far more erratic in those days than it is at present, and its enormous swing could not fail to develop a special centrifugal force of its own that would not only retard the flow of the waters southward but would also help to produce land elevations in the north and to prolong indefinitely the period of readjustment and reshaping of the earth's crust. The whole question is so complex that neither geology nor astronomy can deal with it adequately. Features of each constantly overlap each other; and yet, nevertheless, the combination of forces mentioned will account for the lateness of the completion of mountain ranges in the warm temperate zones, which would probably be the last to feel the effects of the sphere-forming tendencies.

The close of the Mesozoic period saw another appalling loss of life. Many forms simply disappeared, notably the reptilian, except the *crocodilus*. A change of climate in the north has been suggested as the reason, because the effect was practically world-wide. Such a change might be sufficient if it meant cold winds and cold return currents in the sea, each moving southward. That it did mean such things is tolerably clear from what is known of the Ice Age, which was a result of conditions then prevailing. That age must be left for the present. It was the product of several factors and has led to much discussion.

Cenozoic Time followed, and recent life, which is the meaning of the term, made its appearance. As usual, this epoch has various subdivisions; but these subdivisions are themselves grouped into two ages known as the Tertiary and the Quaternary. The first is the Age of Mammals. The second is the Age of Man. Trees of the modern type belong to this era, as do the animals of recent ages. It began with little or no life, except in spots, and then gradually assumed its new characteristics. Mountain-making continued; for the tremendous forces developed by the contracting northern hemisphere would not soon be spent, and the moon was still near enough to add to the disturbances. There must have been adjustments and readjustments of many sorts before the process was completed; for it involved the entire globe, and for a long time it must have affected ocean levels everywhere. Water can always move easily and more or less freely; but land adjustments require ages of time.

Of this period Genesis says: "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind; and it was so. And God made the beasts of the earth after their



kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good." If anyone has a better general description of the Tertiary period, it may be well for him to produce it. Brevity must be its first characteristic; and yet it must be comprehensive and suggestive. The order is the proper one for Hebrew thought, however illogical it may seem to modern scientists. They know only their own way of doing and saying things. There is no right or wrong way in such matters, and if the Turk exactly reverses the order of an English sentence, he has a perfect right to do so. He thinks in that way. We do not. That is all such things amount to, in reality. Similarly, a Hebrew may put first things last, as least important. Why not get his point of view?

Genesis, be it observed, places man by himself. Man is made in the image of God, after his likeness. He is made to have dominion over all nature, and he is created male and female. This, likewise, is a general statement, having reference to the human race. It applies, primarily, to man's intellectual and spiritual nature. They are the things in which he resembles God. His body cannot be the thing referred to in this statement. That is unthinkable. Moses could not have been guilty of such an anthropomorphism in this connection; for he would thus have allied himself with heathen cosmogonists and in doing so would have belied all his other conceptions of God. Single statements are never safe guides to thought.

Geology begins the Quaternary period with the Ice Age, which greatly modified the surface of the earth in many places, and it relegates man to the later portions of that period. Mention is duly made of the fact that much life culminated in the same era; for another vast extermination of living creatures took place, including paleolithic man himself. The cause of this destruction will come up later. It is the central point of the whole discussion. For that reason it must be given a place by itself and not be considered here.

The time has now come to face certain matters squarely; for it is necessary to do some clear thinking with regard to the creation of man. A sharp discrimination will necessarily be a part of the process. It will refer particularly to evolution. In the beginning, this theory—it goes back, as previously stated, to a time almost 500 years before Christ—was distinctly an effort to eliminate intelligence from the problem. When evolution became a scientific hypothesis, it went a step further and became an effort to eliminate God from the problem. Theology had said that God said so and so, and that such and such a thing proceeded to happen in consequence, and happen on the instant. In this theology was at fault. It reduced Creation to a period of six solar days, with God's fiat as the all-sufficient agent in what happened, forgetting that God is in no haste, having all eternity in which to work.

The position of the theologians was not a whit better than that of the evolutionists, and the two differed but little in their unreasonableness even if they were as far apart as the poles in the matter of details. One made God's command the all-sufficient cause, regardless of processes and the conservation of energy, while the other made the lower an adequate cause for the higher, regardless of the logical absurdity of such a position. Neither can be justified on any basis; for all nature testifies that God used processes of some sort, and the less of two things can never produce anything greater than itself without outside help. Any supposition that it can is irrational.

Just here an interesting fact may be mentioned. Students in the Biological Department at the Johns Hopkins University conducted a series of experiments to test the soundness of the theory of evolution. They were rather elaborate and were conscientiously performed. The conclusion reached was instructive: The theory cannot stand; it is untenable. Their professor was not satisfied. He believed in evolution. He therefore performed the same experiments himself, but—according to his own admissions—manipulated his material at various points so that he got different results. He concluded that evolution was all right, having closed his eyes to the fact that evolution makes no provision whatever for the interference of an intelligent will, to affect results by manipulating processes. He had added design to the equation, and he got what he was after. Comment is hardly necessary.



It is hard for men to avoid one extremity without going to the other. And it is hard for scholars to realize that truth is many-sided. That is why learning produces a sort of mental paralysis in some men and an intellectual locomotor ataxia in others. The exciting cause is an inhibition of thought action due to mental lesions produced by the disease called "pride of intellect." It is deadly in its effects, and there seems to be no cure. Like the demons that possessed the unfortunate boy, that kind comes forth only by prayer and fasting. The calling that a man follows makes no difference. This disease is no respecter of persons. It should be shunned like the plague by seekers after truth. Truth sometimes dwells in unexpected and humble quarters.

The Theologians were not wholly wrong. Neither were the scientists, in all probability. Truth usually occupies a place somewhere between the two extremes of opinion, and it doubtless does so here. For example, the theologians regarded the words, "God formed man of the dust of the ground," which are found in the second chapter of Genesis, as a statement covering a literal process. It did not occur to them that He is still doing it. The plants make organic matter out of the dust. Animals eat them. Man eats both. "Dust thou art, and unto dust shalt thou return" is therefore literally true. We are made out of the dust of the earth, and we always have been so made. That rules out the notion that any process was referred to in the Genesis statements. It was not.

What the process was we do not know. Let it be said, however, in all frankness that the only rational hypothesis thus far advanced, or likely to be advanced, regarding the process, has been provided by the evolutionists. Their ideas of the processes involved may be right and probably are right; for there certainly was a creative period at some time, and we can hardly agree with Lucretius (*De Rerum Natura* V. 793 ff.) that men first grew in little nests in the earth, provided with roots to sustain them, and then fed on milk, likewise produced by the earth for their nurture. And yet, in spite of all that, the evolutionary theory is wrong and always has been. Two elements are involved,—living tissue and intelligent design. They recognize only the first, which did not produce itself and never can. Moreover, the intelligence that must have produced it—"Back of it all somewhere, there is an inscrutable intelligence"—was not thereby estopped from any further dealings with it.

When both elements are recognized, evolution ceases to be. Mutation comes upon the scene, and mutation is rational. It allows for a divine element. The term "theistic evolution" is a favorite one with some theologians; but theism is a recognition of God, while evolution is a denial of his agency. The two are therefore mutually contradictory. As a result, evolution may mean anything and everything—or nothing. Few can tell just what they do mean by it, and all are misled, more or less, by its use. It is a good term to avoid.

But—if we accept the process, must we return to the monkey theory? Hardly. It has been so effectually exploded that no biologist of standing will advocate it, even if lesser lights do cling to it. Some biologists frankly admit that evolution is a failure. It undoubtedly is, and they have become agnostics as a result. They are still hunting for some animal that will answer their purpose. Their data and their teachings, however, seem to point to the dwarfed and trunkless progenitor of the elephant, whose occasional bones, it has somewhere been claimed, have actually been taken for human remains—those of an archaic giant. Such a solution may, perhaps, be reasonable. But—God was the author of the process.

Furthermore, whoever admits that such a process was used, is thereby estopped from assuming that Jesus was merely human; for if an animal could be used to produce the human body, a woman could be used by the same power to produce the body of Jesus, without the help of Joseph or any other man. It is going only a step further. The animal did not supply personality, the thing which makes man like unto God, and evolution utterly fails to account for that factor, which is man's distinctive characteristic. No animal has it or can have it. It is from God.

There remains the supposed *crux* of a second account of creation. It is a figment of the imagination. Modern editors prefix a brief statement and a head-



ing. Moses added a colophon and additional items. He had the account of creation from some ancient source—the language shows that—and gave it. He then added the statement (Gen. ii. 4) that these—those already given—are the generations of the heavens and the earth. The pronoun used refers regularly to what precedes and it has so little carrying power when used of what follows that it is always reinforced in some way to show that it is so used. There is no such reinforcement here, and the import is plain. Moses comments on the fact that clouds and mists were everywhere at the beginning and there was no man on earth to take cognizance of them and till the ground. God therefore created him and cared for him. The point is this. Man was the real object of creation and the important thing in it. The order of creation was of no consequence. That has been given once and so disposed of. The new statement emphasizes man's real position.

The Hebrew fondness for curves in thinking is once more in evidence. To make of chapter ii. a new and different cosmogony, contradicting the first, is to miss the point entirely. Moses had unusual sense, as all his words disclose. If there had been any contradiction involved, he would have seen it. To assume that there was, is to misunderstand the whole intention of the passage and to foist a modern hair-splitting academic punctiliousness upon an ancient and highly picturesque presentation of certain details of the main theme. Moses has simply been true to Hebrew form. What, then, is all the talk of two cosmogonies about and what sense is there in it?

## The Fatherhood of God--An Exposure of the Modern False Teachings

BY W. E. KERN, PH.D., ASHTON, ILLS.



LIKE as a father pitieth his children, so the Lord pitieth them that fear Him," (Ps. 103:13), expresses the beautiful paternal spirit of God. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have eternal life," is most expressive of the receptive attitude of the great heart of God. "He that hath seen me hath seen the Father," makes concrete to human understanding the great outstanding characteristics of a reconciled God. These chief characteristics of God are two: His love and His wrath. To get an expression of the latter characteristic of God, as manifest in Christ, and fully to understand its mighty force, we must not fail to read Matt. 23, and John 2. If we will read these and other related chapters of God's Word understandingly, we will not fail to have impressed upon our minds that God does in nowise seek to harmonize Himself or His Kingdom with sin in whatever form it may be found.

But the teaching of today as to the relation of God to men, and of men's relation to God, arising out of certain theological, fraternal, and higher critical propaganda, is not Scriptural, and therefore false to its very core. The fountain head of these false views now current in church circles concerning this great and precious doctrine is found in that rationalistic liberalism which has as its ultimate aim the reduction of Jesus Christ in His whole being to a mere man, or only a myth, and to make sin an indifferent and harmless thing. Dr. Watson, a theological writer, in his book, *The Mind of the Master*, pp. 260 and 262, says:

"People with dogmatic ends to serve have striven to believe that Jesus reserved Father for the use of his disciples; but an ingenious person could hardly make the discovery in the Gospels. When Jesus speaks of Fatherhood, it is almost a stupidity to explain that he is not thinking of any physical relation, the 'offspring' of the heathen poets, and that Father is not a synonym for Creator."

Another writer, Dr. A. B. Bruce, who holds similar views, in his book entitled, *The Kingdom of God*, pp. 110, says:

"Jesus said, God is the Father of men, sin notwithstanding. The God he preached is Father not only of those who by grace have become citizens of the divine kingdom, but also of those who are without. The doctrine concerned both sinners and saints."

The following is taken from the *Methodist Review*, July, 1916, issue, pp.



613 and 614, from an article by Dr. D. Macfadyen, on "Jesus Christ, the Measure of Humanity." Speaking of what Jesus finds in man and to which he appeals, he says:

"He finds in man a consciousness of God, which has been at work since the first of our forefathers felt a sentiment of awe in the presence of the mysteries of the universe. It had already produced many aberrations—had become sometimes a slavish fear, and sometimes a wild and sensuous excitement. In Israel it had already taken nobler forms than these; it had become a sense of dependence on an unseen power, a sense of the dignity and vastness, the unity and steadfastness of a Being who held the seas and the mountains, the clouds and the plains, as in the hollow of his hand; and a sense of relationship to a Being infinite in holiness and power. It the time of Jesus the consciousness of God had become sterile and morbid under the frigid influence and formality of Rabbinical creed, but it was still there; and on this instinctive consciousness, born with man, an inbred testimony as it were of his spiritual nature, Jesus Christ lays hold. He interprets and explains it, and consummates its significance by teaching man that this consciousness witnesses to an invisible relationship, by which he is son and God is Father. Such an interpretation of this instinctive consciousness changes its whole character and significance. The vague consciousness of God is so different from the filial consciousness of the Christian realized in Christ, that many have refused to see any contact or connection between the two; and they have maintained that the terms sonship and fatherhood can be used of man's relation to God only when that relation has been spiritually vivified by a second or spiritual birth. But this is to deprive the Gospel of part of its glory and to limit its significance for all mankind. It is part of the splendor of this truth that the Fatherhood of God is a truth necessary that man may understand himself; it is a consummation of the groupings (probably meant to be "gropings") of all who have felt after him, if haply they might find him, a relationship which must be realized in order that man may find out the full significance of the gift of personality. But it is true that the Fatherhood of God is fully realized and understood only through the action of a Holy Spirit, which comes not from men but from God."

In answer to his last quotation, it must be said, in the first place, that it would be a strange thing for a man to have even a vague "consciousness of an unknown God." That would seem to be a very large stretch of the imagination for the purpose of upholding a theory that has no backing in Scripture. But, as a saving clause for this argument he adds the last sentence quoted above, that "the Fatherhood of God is fully realized and understood only through the action of a Holy Spirit." Why did he not say "the" Holy Spirit as complying with Scripture as describing his personal being, instead of using the indefinite article "a" as pointing out his lack of personality? But, then, an argument must not be vitiated by too close attention to the Book which reveals to us the truth about such things.

A quotation relative to this same modern argument, the Fatherhood of God, is taken from the *Sunday School Journal*, April, 1917, pp. 223; it is written by the Rev. Edward S. Lewis:

"God is Father of life, and all his children live with him. Lyman Abbott says that the growth of the Christian church was less a conversion than a resurrection, less a conscious turning away from sin than a waking from unconscious death into conscious life. The first four centuries of the Christian era were centuries of resurrection. They were a rising of dead into life. This is the first Easter message. You and I are the sons of God. You Christian men, who have long walked in Christian ways, who have long followed Christ, you are the sons of God. You who have just begun, you are sons of God. You who are questioning whether you will begin or not, you are the sons of God. You who never thought of joining the church, you who have never thought of being Christians, you who are satisfied to live your present life and be a mere machine for gathering gold or silver or printed money, you who measure a man by the amount of money he makes, and not by the use he is able to put it to, even you are sons of God. You proud people, you self-satisfied people, you young men who think that there is nothing in life but success, and nothing in success but dollar marks, you are sons of God. There is not a man so discouraged, so disheartened; not a man so self-conceited—and he is worst of all—who is not a son of God. There is something better in life for you than is bounded by the present horizon. There is something better for you than simply to dig and delve. You are immortal; you are the child of God. You have in you a faith, though you do not know it; eyes, though you have never opened them; the possibilities of a hope if you could only arouse it; a sleeping and a splendid life—O that you would but let Christ this Easter morn awake it."

I have quoted these several passages as samples of what is to be found everywhere in the Church literature of the day; it is fundamental to all of the positions of the destructive critics of this modern time, and the writers of modern theology make use of this phrase because it is filled with a liberalism that fits in with all the sophistries of this very religious age. You will hear the phrase, the "Fatherhood of God," used, parrot-like, in sermons delivered from our evangelical pulpits.



It has become very popular with the student who believes in the tenets of higher criticism.

As an introduction to the argument against this false doctrine let me quote from *Is God the Father of All Mankind?* by the Rev. Henry Martyn Dodd, Clinton, N. Y., and published in the September, 1917, issue of the BIBLE CHAMPION, pp. 271-2:

"The Doctrine Tested. I. Is it not one of the laws of Logic, that any proposition carries with it as also true, inferences and implications that can be legitimately drawn from it?

II. If God is the Father of all men by nature, will it not be proper for us to look to human fathers as types and ideals of God? What human father, even at his best, will do justice to God as He really is?

III. If all men are sons of God by nature, is it not a legitimate inference that there is a 'Divinity of Humanity'?

IV. If there is a Divinity of Humanity, why should not each human soul imagine himself as more or less divine, with *Godlike* traits and qualities?

V. Does not the Bible say that Jesus is the 'only begotten Son,' full of all divine perfections?

VI. If God is Father to men, and all men are his sons by nature, is it not a legitimate inference that the Heavenly Father is too good to eternally punish any son of his, however bad he may have been, and certainly not such *good fellows* as most of us deem ourselves to be?

VII. Is it not true that such a God deems it less important to promote His Glory by punishing sin, than overlooking their errors and faults?

VIII. Is it not also a legitimate inference that bad men are more weak than wicked, only 'wayward children,' more to be pitied than blamed?

IX. If creation makes men children, how about the rest of God's creations?

X. If all men are sons of God, what a sad lot of 'sons' God has!

XI. The true Fatherhood of God is a most *precious doctrine* to us Christians, and it is to be found in the creeds of all evangelical churches. Read John 2:13-25, where Jesus says 'my Father's House,' and see how he limits the Fatherhood privilege to his disciples born of the Spirit. In John 8 he handles the doctrine at length and tells us that the Devil is father of a certain class—which he describes.

XII. The writer has had seventy or more years of opportunity and experience with the fruits of this Universal Fatherhood doctrine. It denies many saving truths and in many cases begets laxness of life. It is at present one of our most dangerous errors, and should be fought vigorously. It is a fascinating doctrine to the carnal heart. In China and Japan the missionaries have to fight it tooth and nail. It is the central idea of Christian Science, (so-called), Swedenborgianism, and a host of false cults. It is the tap-root of Universalism and Unitarianism. It is the root of the liberal Theology. It humanizes Deity and deifies Humanity, and is death to vital piety."

It is very patent to every one, that there can be but two views of the Fatherhood of God, viz.: (1), That the Fatherhood of God is synonymous with Creatorship, and, therefore, God is Father of all men by nature—of those in the Divine Kingdom, and also of those persons who are outside of God's kingdom; and, (2), that, Scripturally considered, which is our only authority, God is Father only of those who have been born again and adopted into His family by the processes of the Holy Spirit.

Let us consider the first view: *That God is the Father of all human creatures and they are His sons regardless of righteousness or sin.* Dr. Watson, as quoted above, says Jesus made Fatherhood and Creator synonymous. If the terms "Father" and "Creator" are synonymous, then God is the Father of all members of the race without that distinction which arises from redemptive love, or the work of Jesus Christ, or regardless of the fact of sin and the scriptural assertion of alienation from God. But are "Father" and "Creator" interchangeable terms, scripturally or naturally considered? Upon the proper answer to this question hinges the whole weight of the argument of those who contend for the Universal Fatherhood of God.

I affirm that the term Creator implies not a single paternal quality or attribute in God. Power and benevolence are the two words that express the full content of the term "Creator." "In the beginning God created the heaven and the earth," expresses His Almighty power as one capable of doing such a thing. When creation was all finished, save man, the record says, "and God saw that it was good." Then, when the work was all completed, the record says, "And God saw everything that he had made was very good." The record here gives us the view of the benevolent spirit of God. Power and benevolence are thus expressed, but there is not a single word or implication in all of the range of God's revela-



tion that indicates any other attitude in God in the act of creation. If power and a benevolently disposed spirit were all the content of the word "Father," we would be just as likely to have a tyrant as a good-natured God. But the other qualities, not expressed in these two words which constitute the content of the word "Creator," are so vastly more than just power and benevolence, that to use these words we lose sight of the great meaning of Fatherhood. In fact we do not arrive at the real content of the word "Father" at all. Therefore, we are forced to the conclusion, that Creator and Father do not, and, by no sort of forced interpretation, can be made to express the same relation of the Divine Being to man. Man is not a creature of God by the fact of pro-creation, but by the creative act of God as Creator and not as Father. God has but one "only begotten Son," even Jesus Christ.

In a certain controversy with Jesus, the Scribes and Pharisees said unto him: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (John 8:33.) Now, that was true. They were the seed of Abraham after the flesh, regardless of the lives which they lived or the motives directing their activities. But in no sense were they the sons of Abraham by faith—that Abraham the father of the faithful—for their hearts instead of being filled with faith were filled with murderous intent.

They could not be the children of faith, or of faithful Abraham, when there was the utter absence of that quality of life which related them and others to Abraham in a filial spirit. Blood relation did not, and could not, make children of them to Abraham, for faith was that which gave that spirit, and it was absent from their hearts as a motive and as a life. This fact was readily recognized by Jesus, for his reply was: "I know that ye are Abraham's seed." Now, let us not overlook this statement with its emphatic teaching. Jesus did not say, "Abraham's sons," but the "seed," the progeny, the blood relatives of Abraham. But, he further said: "But ye seek to kill me, because my word hath no place in you." "I speak that which I have seen with my Father; and ye do that which ye have seen of your father." Even then he did not mean to make them the children of Abraham by faith, as we shall see further on. These two words "father" and "do" as Christ applied them to the Scribes and Pharisees have no other meaning, than that they were doing the things which harmonized with their spiritual father—the one who possessed them with his spirit. Jesus was pointing to another who was neither God nor Abraham. They well understood this, for immediately, as the record says, "they answered and said unto him, Abraham is our father." But, as Jesus draws from them their own thoughts concerning Himself and Abraham, he is able to make this scathing reply: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father."

Thus he reveals the utter worthlessness of their claim that they were the children of Abraham, and shows that the filial relation even here is one of the Spirit. But they go farther into the trap which their own ways have set and into which they are ultimately to fall: "Then said they to him, We be not born of fornication; we have one Father, even God." How blasphemous this utterance was in view of the fact that they were trying their very best to encompass the Master's murder! But Jesus quickly uncovers their gross hypocrisy, as he makes reply:

"If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

In plain English, then, these Scribes and Pharisees could not have two fathers in any sense, either physically or spiritually. If Abraham, according to faith, had once been their father, he was not now, since murder had entered into their hearts. Thus, their sonship with Abraham was a spiritual relation, and when they at any time ceased to live in and be actuated by such faith as was Abraham's that moment they ceased to be his children, for the filial relation had been broken by their disobedience and lack of faith. And, even if God had ever been their spirit-



ual Father, He now had ceased to be because Christ said their father was now the devil. They could not be the children of the devil and of God at the same time. Nothing can be plainer or truer. It was their spiritual relation that told the truth about their lives and indicated their filial and paternal relationships. Nothing else could so indicate. Hence, I affirm, that the Scriptures, as will appear more fully, do not teach the Universal Fatherhood of God, but a limited Fatherhood based upon spiritual conditions of the human heart.

In this Revelation from which we get all of our knowledge of this great doctrine nothing is plainer than that the Fatherhood of God is based upon something other than the mere fact of creation. Being the Creator does not make God the Father of anything or any one, much less the Father of all. For these are separate and different relations. Christ himself teaches the difference between Creator and Father as related to the whole or a part of creation. The Scriptures reveal to us that the relation of man to God when he knew not sin was a vastly different relation to that which came to exist after sin entered the world and man became an outcast from God and His kingdom. But the position taken by nearly all who accept the unscriptural doctrine of the Universal Fatherhood of God is that there never was any Fall of Man, *i. e.*, that the human creature became and continues to be depraved. The limits of this paper prevents a full consideration of this phase of the so-called new theology. But, the fact remains, that the filial condition of the First Pair as described in the Bible when they lived in that Garden of Eden was certainly one of beauty, loveliness, devotion, obedience and constant communion and pure worship. They were indeed children of God in every spiritual act and in every motive of their lives. Still they were but creatures and not children by any procreative act of God. They were children after the Spirit and this was the only means by which they acknowledged every filial duty and obeyed every parental command. This spiritual relation was one of unclouded holiness of heart, for they were as pure in heart as it was possible for God to make them as creatures. But it was sufficient to make the filial and parental relationship existing between them and God "holy and acceptable unto God." and they knew no other binding tie. But these same creatures chose to deny and rebel against this relation, and took unto themselves another as their guide and master, even Satan. Now, the former relation, being a spiritual one, was done away with, and as another spirit came in to dominate them, they became the children of another power and of another agency, another personality. They had left their former Father's household and went deliberately into the household of another and became his children by reason of the spirit that now controlled them. For a human creature to be the real child of another he must be of the same nature as the other. Much more is this statement true when considered from a purely spiritual standpoint. So, we must not forget, that man under the weight and guilt of unforgiven sin is of the same nature as he was before sin entered into the world. In substantiation of this claim we read: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

As we are not God's children by act of pro-creation, and according to this Scripture we have not the same nature as God possesses, we cannot be His children while sin continues to alienate us. We are not His children until, through the processes of the Holy Spirit, we are actually made partakers of the Divine Nature. But, more in this line is found in Gen. 5:3 where it is said that to Adam a son was born, "In his own likeness and image." Now, what is meant by this phrase "likeness and image," when Seth was born? Do these terms mean that this son was a partaker of the Divine Nature, or did he partake of the nature of his father, Adam, which was his after he had sinned and been turned out of the Garden of Eden? No one can read these words, and at the same time note the doings of his brother, Cain, and understand anything else than that the likeness and image given to Seth by his parents was not the image in which Adam was created. That nature in which he was created was now gone and another one had taken possession of him, and it was this nature—"likeness and image"—which had been imparted to his son, Seth. This is the only rational interpretation which can



be given to this Scripture, unless one reasons that a person in sin is just the same as he was before he knew sin. There was a period, however long, between the act of creation of Adam and Eve and the time when they believed the Evil One and disobeyed God and thus became aliens to Him. The record plainly shows they were different creatures after the act. Wherein was the change? It was a change of nature, and consequently a change of fathers, and nothing else. Therefore, it was a change in their relations with their Creator, who, before their Fall was also their spiritual Father. They had now made a supreme choice and it had led them astray from their former love and mastery, and they were now allied with him whose nature was conformable to their nature which they now possessed. It was a deep and an abiding change in their spiritual relations which revealed the fact that they could and did change fathers in the only sense in which one can have a spiritual father.

It is likewise true, that, because God is the Sovereign Preserver of His creation, this does not make Him a Father, in any sense, unto all men. God cares for His entire creation, impartially, even though one portion, man in the generic sense, does not do His will while he walks in sin. The laws in nature, which are expressions of God's will, operate impartially for all. Heat, light, air and food are not dependent upon any filial relation. "He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," is but an expression of God's impartial love so far as nature is concerned. But while He treats all with Divine favor and compassion, that does not carry with it an approval of sin, nor does He overlook the attitude of heart of His creatures as they use all of these blessings without returning any thanks for the same. He ever yearns for the sinner, but it is in spite of his sins. He thunders His condemnation against sin but men do not heed. He hates sin but there is no filial love expressed to Him by the unpardoned sinner. If the unpardoned sinner is still a son of God why then is this said in God's Word: "The face of the Lord is against them that do evil, to cut off the remembrance of them from the face of the earth?" If they are still the sons of God why did Christ say: "And these shall go away into eternal punishment"?

It would seem rather strange that a *father* would send his sons and daughters into eternal punishment for such a little thing as unpardoned sin! Does God send any one to hell, or do they send themselves?

In all this argument that attempts to show that God is the Father of all regardless of sin, its proponents forget that God has a moral government which He is obligated to sustain against any or all of His creatures. And as we observe there is a very large portion of the race of men refusing to comply with the commands and the demands of that government. Then, as the knock-down argument for this unscriptural position the parable of the Prodigal Son is dragged in to do service and made to mean that all men are the sons of God. The Prodigal was a son of his father by the act of pro-creation and under no conditions could he cease to be the son of his father after the flesh. He might become the son of another man in a legal sense by the act of adoption. Even in a spiritual sense he might trample every bit of that father's love under his feet, he would still be that father's own boy.

We must not forget that that father had no moral government emanating from one who was supreme and whose commands that boy would have to acknowledge before he would again be in a filial relation with his father. Instead of that parable teaching the universal Fatherhood of God, it has no relation to that unscriptural doctrine whatever. It is only intended to teach sinners that God is ever ready to make them sons when they come in penitence and place themselves under His law and acknowledge His commands and do them. Its other and great teaching is, that it matters not how low in sin one goes, God is ready to forgive and make him like one of the servants who is already in His household of faith. In other words, God is ready to make him His son, when he is willing to forsake his sin and become a son by adoption.

Some quote Isaiah 64:8: "We are thy clay and thou our potter," and then assert how God molds us into sons. But this human clay, unlike the clay of the earth, must be willing to be molded before God can shape it (us) into the like-



ness of sons. When this human clay is willing then God can make sons and daughters by His redemptive plan. And it is this very willingness which is a recognition of the claims of God's moral government and that there are certain requirements which the sinner must comply with before God receives him and forgives him and changes the relation that was existing up to this moment, and gives a proper spirit, so that the repentant sinner can have a new relation which carries him over into the family of God as a son.

Hebrews 1:5 says, "Upholding all things by the word of his power." Some think this makes God the Father of all. But it cannot be so twisted as to have that meaning, since it is only an expression of His providential care over all His creation that does not take into account the fact of sin. If God conducted His universe with regard to sin He would be compelled to scrap it for He could not have an impartial law in all of its extent. However, it is in this general way that He manages His affairs, and in the special way through Jesus Christ He endeavors to persuade men to give up their sins, and in His own way become true sons of the Most High.

Again, the word of Paul at Mars Hill, "In him (God) we live and move and have our being," is made by some to teach and serve as proof of the universal Fatherhood of God. But this is an utterly false application of this Scripture, since Paul was uttering a great moral and scientific truth. It is that through the operation of God's established laws provision is made for all life including the human. This Scripture is but an expression of the preserving power of the Divine Creator. Paul was not preaching a pantheistic doctrine, but he did say that we live through the operation of God's laws which operate to sustain life, and, therefore, we do live and move in Him because in accordance with His power and His will we do receive sustenance and all other things necessary to our earthly existence. But this of itself does not make God a Father to any one regardless of the other expressions of His nature and requirements.

Jesus spoke of how God was interested in all creation when he said:

"Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? . . . And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

But this does not make God a Father to the lilies and the grasses of the field and of the birds of the air. The assertion of the universal Fatherhood of God is a subtle, false and fallacious teaching designed to cover up the awfulness of sin and the thundering command of God for all men to repent and be saved or be forever lost. This high sounding platitude has not even the claim of being a half-truth. It is false through and through because it is not scriptural in any of its statements or implications.

NOTE—This is the first of a series of three articles on the Fatherhood of God, by Dr. Kern. The second article will appear in next month's issue.

\* \* \*

## LOCATING MY LIFE

BY LAWRENCE KEISTER, D.D., SCOTSDALE, PENNA.

Where do I live?  
Where the water flows,  
And the wild bird goes  
Seeking cover of protecting wood,  
A nesting place and tempting food.

Where do I live?  
Where I do and dare  
With an earnest care,  
Teaching a child or aiding a man,  
The best I may, the best I can.

Where do I live?  
Where interest grows  
That nobody knows  
Save such as feel the singular spell,  
Follow its lead and do it well.

## "What Is the Bible?"

BY PERCY GEORGE CROSS, A.M., EVANGELIST, WINSTON-SALEM, NORTH CAROLINA.  
(copyrighted)



HE Bible is here. You must account for it in one or two ways: either man wrote it or God. How did the Bible get here? Before you *were* the Bible *was*, and after you are *gone* the Bible will *be*! Man oft condemns himself by condemning the Bible without justifying study of the Bible. This is absolutely certain: the more Bible there is in your life the better will be your life, and the less Bible there is in your life the worse will be your life. Bible men are best men; Bible light is brightest light; Bible ways are safest ways; Bible faith is noblest faith; and Bible life is the purest life.

1. The Bible is the Book of no mistakes. It is the only Book without a moral or spiritual mistake. It is the one Book of sixty six books that is a harmonious whole, a moral mosaic built by many hands in different ages and in various lands. Man has been much of a moralist, yet with all of his moralizing by all of his philosophers in all the ages man falls far below the moral code of the Bible. Not only has man failed *outside* of the Bible to make a perfect code of morals, but man has ignominiously failed to live up to the code of his own creation. His own work mocks him! The Bible is the Book of the perfect plans, built on a perfect plan, and containing the perfect plan for man.

Consider this irrefragable fact: destroy all the books of all the libraries of all the ages and leave one *Bible*, and you have lost no light for life and labor. Or put it this way: Collate from all the multitudinous writings of man the moral codes and standards for character and conduct and leave me just one Bible and you will have less than I have! Before the New Testament Bible became, the greatest philosophers failed to give to man the perfect standard of life; since this Bible is become, man has signally failed to give to man a better standard, or to live up to this standard with the New Testament writings to go by. The Bible has been imitated but never duplicated. The Bible is the one uncopyrighted Book. It is anyman's Book and everyman's Book, yet no man's Book. There is no law protecting it nor forbidding any infringement on its writings. All men can draw from it, and do draw from it, for any and all purposes. Many criticize it, others strive to destroy it, not a few are indifferent to it, some deny it, but "the Scriptures cannot be broken." John 10:35.

2. The Bible is the Book of Perfect Reason. The Bible is the only Book that gives a reasonable and comprehensive account of the creation of man and the universe. The more you study the accounts of the creative evolution of the hypothetical sciences of man, all are built on the shifting sands of assertion and surmise, two facts are realized: Man looms up as a failing pigmy before the problem of life and eternity, and the Bible is more and more being vindicated in its reason and revelation of light for the facts of life and its future. If the Bible had come to you saying, "In the beginning God made man out of a tad-pole," you would have refused the Book with scorn: "God made man out of an amceba," or, "God created man out of a bit of floating protoplasm," or, "A water worm decided to leave its habitude and become a dry-land being and by wiggling grow into a man," you would have rejected such a book as the vapid sayings of an idiot being. Imagine, if possible, what it would mean if we were called upon to worship such a protoplasmic god, the father of tad-pole man!

If the Genesis account is wrong, as some sinful men have asserted and never proven, why is it that some man has not by the fine force of his superior intellect given to erring man a better account than that of Moses? Some affirm that that age was crude and chaotic, an age of ignorance and superstition. Then how do you account for Genesis?

3. The Bible is the Book with the perfect man in it. It is the one lone Book containing the throbbing portrait of the only perfect character in all history—Jesus Christ. The Bible is the only Book with a *Man* in it. Here is a stupendous fact that defies the explanation of mortal man, let alone the creating of such a character by the mind of man. It is to be noted that the world's greatest philoso-



phers all wrote their philosophies before Matthew, Mark, Luke and John wrote their biographies of Christ, the sinless One and the selfless One. Man failed before this fact of revelation to create the perfect character, and with this revelation to go by, man has failed even worse since! He has failed to put into literature such a life with the illustration before him, and has failed to live up to the illustration of his own creation, let alone living up to the illustration given of God in Christ Jesus. Further, it is easily proven that the very best characters man has created in literature appropriated their finest traits and sayings from Jesus Christ. You believe in Cicero? There are more quotations from the New Testament Scriptures in Tertullian of the second century than of the writings of Cicero in all writers of *three* centuries. Do you believe in the most popular writings of antiquity, the poems of Virgil and Horace, the annals of Tacitus, and the orations of Cicero? You say "Yes!" Why? These writings you say you accept and believe in have not *Half* the solid proof as to authenticated authorship as have the biographies of Matthew, Mark, Luke and John. Do you believe in these? If not, why not? No school of thought, be it rationalistic, materialistic, or socialistic, that can lay any just claim to scholarship, dare deny that Paul the apostle wrote the four epistles of the contention, Romans, First and Second Corinthians and Galatians. Paul was an eye witness and spoke of those things that he knew. I am persuaded Almighty God designed the Bible to stand upon its own merits and not by the testimony of the pens of men. Truly it is the lonely Book and stands alone as *The Book*.

4. The Bible is the Book of the Perfect God. It is the only Book that reveals to man a sensible and reasonable account of the Creator. Man's ideas of God are crude, cruel, and fantastic. Look at a few: "The First Cause." Think of praying to "O, Thou First Cause!" "God is law and law is God." Law is lifeless. Think of holding any communion with law! "Nature is God;" then go talk to a tree and get acquainted with God! God is not in a tree nor up a tree! This is bad enough, but think of the gods man has made where the influence of the Bible is absent. The paganism of Africa is appalling in the light of the Bible. Man left to himself is a polygamist and a polytheist, and in sin a polyglot! The Bible reveals to man, amid the blackness of sin, God as our Heavenly Father, a loving God, a just God, a suffering God, a sympathizing God, a merciful God, an all wise God.

5. The Bible is the Book of Perfect Love. Not only does the Bible reveal God as love, but the gift of His love; Jesus Christ, His only begotten Son, stands forth as the One lovable, loving Being, in all man's History. Before the Bible became the love of man was lust. In all the writings of man love looms forth as a thing based upon the flesh life. Plato's disquisitions on what purports to be love become drivell in the light of Paul's phillipic to the church of God at Corinth as found in the thirteenth chapter of his epistle. With that, the saying of Christ is, "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you." This is not of man for the world of man does not think that way, and here is one of the reasons man is found fighting the Bible. The lust of man is to kill his enemies, and not by any means love them.

6. The Bible is the Book of Perfect Prayer. The prayer wheel of the Tibetan is a fair sample of what man makes of prayer without the Bible. Prayer? Man knows not the meaning of prayer without the revelation of God as found in the Bible. The man of evolution knows not the privilege of prayer for such a theory leaves no place for prayer. Just as the Bible is God's means of talking to you, so prayer is God's means for *You* to talk to *Him*. Strange would be the child that never holds converse with his parent. A study of the prayers of Christ and the apostles reveals a wondrous working of this misunderstood and misused privilege and power. This age is in sore need of a New Testament revival of the practice of bent knee prayer.

7. The Bible is the Book of Promised Return. Here is thought that lies utterly beyond the mind of man. This Book reveals the death, burial and resurrection of the Sinless One who was made sin for man with the climax revelation that as *He* left so will *He* return. Jesus, the Sinless One, began His earthly life in a miraculous birth. His earthly life was so lived as to make for history the

outstanding miracle in character and conduct. This life ended in a miraculous going and must be consummated in a miraculous return. A sinless Man is a life miracle completely foreign to the unaided mind of man. The raising from the dead of this Man is true to *God's* plan, and the return of this Raised Being is a revelation too colossal for unaided man to plan.

8. The Bible is the Book of Perfect Rule. It reveals to man the perfect rule for the individual life of man. It is the only Book that brings to man the perfect plan for the government of man on Earth. The many plans of man for the society of man have all failed or are failing. The aching fault with all of man's plans for the government of man is the failure to take into account—*Man*. The Bible reveals to man the government of grace for the growth of man in the goodness of God. Not until man becomes a new born being in Christ, circumscribed by the Lordship of Christ under the will of God will man be well governed within, and with peace, plenty, and contentment without. This is sustained by three pivotal facts that belong with peculiar force to the Bible, and the Bible only. First: The authority of the purpose of the Bible. The purpose of God is the salvation of man from man, and from sin within. Second: The authority of the Spirit of the Bible to make men selfless where man is selfish. Holiness in man for all the sons and daughters of man. Man must be made right within before you can right the world without. Third: The authority of the Fruits of the Bible, which is to make man live soberly, righteously, and godly, in this present world. Sober with himself, righteous in his relationships in all the walks of life, and like God in his mental processes and heart sympathies.

Open the Bible and "Let God be found true." Amen.

## The Blessing of Contentment



WE have it on the best of authority that "godliness with contentment is great gain." This is not, it would seem, the view of the world at large with respect to either term of that statement. Multitudes of men, when they awake in the morning and sally forth presently to the tasks of the day, do not think in terms of God, duty, and service, but start at once, blunderingly or successfully, at various tasks or programs which appeal to them as profitable or pleasurable. And many even of those who, formally at least, make a profession of Christian faith are not wont to associate the thought of the duty of contentment with whatever of religious experience they possess. We do not indeed very frequently hear sermons on the duty of contentment. Nevertheless the Good Book goes on reiterating that "godliness with contentment" is great gain. There must, therefore, be some real life value in contentment.

To evaluate this worth we must define or describe contentment. This virtue may be thought of as a policy or a spirit, a program or a state of mind. As a program it does not necessarily mean abstinence from the pursuit of things, or even of wealth. The modern Christian need not become a recluse, ascetic, or beggar.

Money is power and if honestly and equitably acquired, represents just so much value that may be consecrated as working capital of the kingdom of God. It is the dishonest, unscrupulous, or excessive love of money, and the glitter and lure of the world, that the Bible condemns. The law of Christ demands, not that the follower of Jesus become poor (for if a man do not labor, neither shall he eat), but that he do not become rich in any other way than by methods which Christ would approve.

But contentment, however, is more than a way or degree of amassing things, for it also imports psychologically an attitude and temper of mind toward one's possessions or possible belongings. It is in a certain sense a relative matter, being adjusted proportionately, in its frame of satisfaction and praise, to the varying fortunes of life. If there be little, the spirit shown is that exhibited in the attitude of the old-time English Puritans, who had a saying: "Brown bread and the Gospel are great fare." If riches increase, the heart is not set upon them, but remains detached and free to contemplate the values that are eternally expansive and alluring.



The gain of contentment, plus godliness, is not, however, just worldliness as to either action or thought, but also consists in a mental relief that it gives from what would otherwise be an incessant and irritating inroad and corroding of worry. "Where one is content with his lot, whatever it may be, while yet "coveting earnestly the best gifts," peace pervades the heart, the whole temperament of the man is calmed, and the thoughts are released for more important spiritual concerns. It is after all the rasp of uncontrolled ambition, a restless envy of others, and an overanxious distrust of the morrow, that wear and tear the tender tissues of the soul. Given a deep love for, and trust in, God, joined with a state of submissive sympathy with His will, and the world takes on another look, of mingled familiarity and detachment, so that the soul so orientated and consecrated contentedly sings its way through this life, in hope of a greater blessedness yet to come.—*Zion's Herald*.

## Seeing Jesus in the Books of the Bible

BY PRINCIPAL T. R. O'MEARA.



WHEN you go to the Book of Genesis, look for the Lord Jesus Christ there. The promise is given that the seed of woman shall bruise the serpent's head (iii. 15). Then turn to Exodus and you find that He is the One, and the only One, that can lead a soul out of the land of bondage into the liberty of the sons of God. You study that wonderful Book of Leviticus, those forms and ceremonies, those types and shadows, and they are all an enigma until you get the golden key and find that they all point to the coming of Him who shall fulfill them in His one great sacrifice on the Cross of Calvary. You read the Book of Deuteronomy, and you remember that "the law is our schoolmaster to bring us unto Christ." You go on and study the Book of the Kings, and find that all the kings were imperfect and more or less failed, because all were types of the coming of the King of kings, the only perfect Ruler of His people. You read the beautiful Book of the Psalms, and more or less directly they all center in the one great Messiah who is to come. Then go on and study the Major and the Minor Prophets, and each in turn points on and on to the fullness of time when He of whom they speak shall come, the Lord Jesus Christ.

Then in turn you read the Gospels. What are they? They are simply the story of the birth, the life, the suffering, the death, the resurrection and the ascension of the Lord. Then you turn to the Book of the Acts, the only unfinished Book in the Bible, and you find that it is just an intensely interesting record of the triumphs of the early Church of Jesus Christ. Then you go on and study the Epistles, and you will find that they are merely the letters that formulated and put within easy reach of the mind of man the doctrines and teachings which center in the Lord Jesus Christ. And then you approach that which to my mind is one of the most beautiful Books of the whole Bible, the one with which it closes, the Book of the Revelation, and, as it were, the veil is for a little time drawn aside, and you and I are allowed to look in yonder and see a little bit of the glory of the Lord Jesus Christ on the throne of His power.

The whole Bible is about Jesus from beginning to end. And what I plead is that you will go back to your churches, back to your Bible class, back to your Sunday School, and try by God's grace to create a new interest in Bible study, a Bible study that is more and more centralized in a search for the beautiful face and character of Jesus Christ.

And may I add that the Lord Jesus Christ is also to be seen in the daily lives of His disciples here on earth? I know of no more solemn message that one Christian man can bring to another than this to which I am now giving utterance. The very moment we take our stand on the side of the Lord Jesus and are known as Christians, that very moment we become marked men and women, and those who live nearest to us and know us best, begin watching us. They watch us not merely on Sunday, when we have on our best clothes, with our Bibles under our arms, but when we are not thinking about it at all, to see if they can trace the image and likeness of our Saviour.

## The Club

### The Professor Tackles a Theological Problem

BY M. W. HERBERTUS.



OW, there once was a humble professor, who lived in great obscurity, albeit he was known among his friends as a wise man. And his boy was in the great war. And he was much given to reading; but he was also much given to thinking. And he read H. G. Wells and was not edified thereby, though he discovered that Mr. Wells not only rejected the doctrine of the Trinity but also reconstructed it after his own ideas; for he had God, the Creator, the Invisible King, and a God of the Heart, and likewise a human God struggling with men.

And, verily, to the professors this looked much like God, the Father, and God, the Son, and God, the Holy Ghost, even if the three were well camouflaged by Mr. Wells in his own charming fashion. And he was not satisfied with the devices of Mr. Wells, neither was he satisfied with his theology. And as to the problem of evil, verily, he said within himself: "Go to; he has not even touched the core thereof, although he has struggled hard therewith."

And he perceived that it was indeed a great problem, since it has puzzled the philosophers of earth and was too much for John Stuart Mill, who taught many things about it that he perceived were not so. And he forthwith proceeded to think a little himself. And he saw that men had quarrelled thereover down through the ages and that no man had given a solution which all could accept.

Now, it was clear to him that the first evil was death. But when he considered the abolition thereof, behold, he was confronted with many curious complications, which were anything but reassuring; for, lo, he beheld the earth so completely filled with people that the abolition of birth became a necessity, inasmuch as food for more became an impossibility. But when birth was abolished, youth and joy and progress perished also, and a dreadful stagnation took their place. And, behold, instead of producing a heaven he had produced a veritable hell of monotony and discontent. He was accordingly forced to conclude that, instead of being an evil, death is in reality a blessing, though men know it not.

Then turned he his attention to the cruelty of nature which John Stuart Mill had so deplored, and he perceived that men were blind indeed in what they thought about that; for, lo, again, they saw not the end thereof, since, when violence is done away with and death from that source is removed, disease and famine and accident and old age take its place. And, in nature, all of these can be reduced to one, because all of them usually lead to death by a slow process of starvation from the inability to obtain a proper amount of food. And he saw a quick and nearly painless death exchanged for a slow and painful one, and he was not reassured thereby, and he therefore pondered the matter.

This soon led him to see that death by violence is a necessity, if the animals themselves are to prosper, since too many of them likewise meant death by famine and much suffering to boot. And it occurred to him that the Creator was not so ignorant nor so foolish nor so cruel nor so helpless as some men would have him believe, since their "improvements" on creation inevitably led to disaster most dire and dreadful. And he decided to trust in God and not in men.

And his thoughts turned to war such as that in which his well-beloved son was engaged. And his vision was enlarged; for, lo, he saw that it, too, might be a blessing to mankind, since, though it was the product of wickedness and of selfishness and of greed and of unscrupulousness, it led men to forget themselves and to die for the welfare of their posterity or that of others, and it also destroyed the ungodly and brought low the machinations of the proud.

And even the fearful losses from engines of destructions and from pestilence and from famine, such as war entails, lost somewhat of their look of dire calamity; for, behold, he saw in this a deeper meaning, since he considered the



fact of the doubling of the population of Russia once in twenty-five years before the war and then figured out the results thereof. And, lo, he discovered that in a short space of but four hundred years, at that rate, Russia would possess more people than now dwell upon the entire earth.

And he was appalled thereat; for it meant dread famine for all mankind and no possibility of escape save through some other equally awful calamity. And he perceived another thing; to wit, that the good would all be starved to death, because the violent and the unscrupulous would certainly rob them of their portion of the food that was produced. And it looked not good to him, since the horrors of peace would then exceed those of war itself.

And he began to realize that it might be the goodness of God which allowed such things as war upon this earth, inasmuch as its horrors led men to forsake wickedness and to remember God for a brief space at least, and it allowed the ungodly a better chance. Verily, there be times when the welfare of all mankind demands some such remedy, lest righteousness perish from off the earth.

Then came another inevitable question which always thrusts itself in at this juncture: Why does God permit men to be wicked and do such things? And, lo, the question answered itself by asking another. What would happen if God did not permit men to sin? And he wondered much that men did not consider that side of the matter; for, behold, it was the very essence of the problem.

When God prevents sin and makes it impossible, He will also make the human race impossible, and man, as such, will simply cease to be. What would be left would be merely a monkey of the larger type, devoid of understanding and of virtue and of personality and of will and of all that goes to make a man a man and not a mere animal. And, behold, the cure is worse than the disease.

And he perceived that God must either permit sin or cut off the possibility of having an ethical world wherein dwelleth righteousness; for, lo, righteousness is the choice of good in the face of evil enticements, and if man cannot sin, he cannot choose, and if he cannot choose, then has he no ethical nature, but, rather, one that is merely a slave to brute instinct. And such a nature knoweth not either good or evil. Neither hath it will. And without will, it hath no personality; for, verily, will is the source of personality, since man hath it and no animal can have either. All of which is self-evident to him who thinks.

And, at this point, he began to perceive why God cannot—or will not—make men to cease from their evil ways, save through the penalties attached thereto; for if He were to compel them to do that, then would He rob them of all pretense to virtue, since they would be but imitations of the jailbirds who are good because they have no opportunity to be otherwise. Now, such men, if they pretend to have virtue, be but whited sepulchres full of dead men's bones. And, being full of rottenness, fellowship with God would be an utter impossibility, even if separation from God does mean spiritual death and destruction.

And, lo, his eyes were opened, and he perceived that evil must be, if good is to be; for, unless men can sin as they please, they cannot please to be good, and, without that ability, there can be no righteousness and no godliness and no fellowship between men and their Father in heaven. And when he looked upon such a world, behold, it was not good.

Then perceived he that "free will" meaneth not the ability to do whatsoever one may please but, rather, the ability to do or not to do the thing that presenteth itself to the understanding. And if it be right, and one doeth it, then hath he virtue. And if it be wrong and one doeth it not, then, likewise, hath he virtue, if he turneth therefrom and will have naught to do therewith. But if one doeth not the good and chooseth the evil, in either case hath he sinned in doing what he knew to be wrong, if he did it wittingly; and no one but himself can be held responsible therefor.

Verily, men are blind in their folly, whenever they seek to throw the responsibility upon God, when they sin, in loving and doing an evil thing. Hath not God hedged in the way of sin with many sorrows? Hath He not warned men? Hath He not placed a sentinel within them to condemn them whenever they do what is not right? Hath He not made the way of righteousness, albeit it be narrow and difficult, a way of peace and contentment? Hath He not filled the

soul of man with a sense of satisfaction over and above all the pain that may be entailed in the doing what is right? Hath He not made the way of righteousness a way that grows brighter and easier with the years, while the path of wickedness becomes ever darker and more dreadful? Hath He not in every way endeavored to make men love good and hate evil, while leaving them free to do the opposite? What more could He do in His vineyard that He hath not done?

All this did the professor see and more; for he beheld that omnipotence was a word much misunderstood of men and much misrepresented, since they asserted vigorously that God could not be omnipotent and yet permit such things to be, as it, forsooth, omnipotence must of necessity mean that God must be able to stultify Himself or else not be omnipotent. If God or any one else starts to do a thing and then proceeds to do something else that makes His first object an impossibility, what has He done, if He has not stultified Himself; and if God were to do such an unheard of thing as that, could He still continue to be God at all?

Verily, omnipotence consisteth not in the ability to do the impossible and the foolish, but in the ability to so adjust the affairs of men that righteousness becomes feasible and true righteousness possible. There are indeed rewards for the righteous; but they come by stealth and unobserved and are only experienced long afterward, while the remunerations of sin be ever present and immediate, since the devil doeth a cash business and his minions work for hire.

Now, the professor was much comforted by these reflections; for he saw how priceless was virtue and how inconceivably great was the value that God placed upon righteousness, since He was willing to pay not only all that He has suffered since man was created and all that man himself has suffered but also all that our Saviour suffered and all that man shall suffer till the end of time, in order that He might be able to obtain among his creatures those who understood and loved righteousness for its own sake and hated wickedness because it is exceeding sinful.

Sin lieth at the door and it causeth all the sorrows of men and all their pains and every suffering; and, worst of all, it causeth those that be innocent to suffer even more than those that be guilty. And yet, behold the goodness and the omnipotence of God once more; for, lo, He hath brought it to pass that all things, even the suffering, work together for good to those that love Him! Herein found the professor much food for thought, and he was greatly comforted thereby and said unto himself: "Verily, I have done well to serve the Lord all the days of my life; for He is good, and He is love."

## Principles of the Reformation

BY S. E. TABB.



FOR over a thousand years The Church was one, undivided. On the eleventh century (1054) occurred the Great Schism, Rome effecting at Constantinople—which was then the headquarters, so to speak, of Christendom—the division of the church into two parts; the Roman or Latin or Western Church, and the Greek or Eastern Church. Here was the beginning of the distinctive, separate Roman Catholic Church, as such.

At the opening of the sixteenth century the only church in Western Europe was the Roman Catholic Church, apparently secure in the loyalty of every kingdom. Luther revolted, nailing his 95 theses on the oaken door of the Wittenberg Cathedral Oct. 13, 1517. The Protestant Reformation was born. Romanism is autocracy: Protestantism is democracy. Before the end of the century every land of northern Europe west of Russia had broken away from Rome and had established its own national church.

While in the lands of northern Europe there were differences in doctrine and in organization as the result of the Reformation, yet it is not difficult to find the common platform of all the Protestant churches. The Principles of the Reformation may be named as five. What follows is mainly due to *Landmarks of Church History*, by Henry Cowan, D.D., and *The Story of the Christian Church*, by Jesse Lyman Hurlbut, D.D.



1. The first great principle is that true religion is founded upon the Scriptures. The Roman Catholics had substituted the authority of the church for that of the Bible. They taught that the church was infallible, and the authority of the Bible proceeded from its authorization by the church: the Bible rests on the Roman Catholic Church, not the church on the Bible. The Reformers declared that the Bible contained the standards of faith and practice, and that no doctrine was to be accepted unless it was taught in the Bible. Romanism withheld the Scriptures from the laity, and strongly opposed every translation of them into the language spoken by the common people. The Reformation brought a lost Bible back to the people, and placed its teachings upon the throne of divine authority. It is through the Reformers and mainly in Protestant lands that the Bible is now circulated by many million copies annually, and the aim is ultimately to have a Bible for every person in the world in his own tongue.

2. Another principle established by the Reformation was that religion should be rational and intelligent. Romanism had introduced irrational doctrines like transubstantiation into the church's creed, preposterous pretensions like papal indulgence into her discipline, superstitious usages like image-worship and relic-adoration into her ritual. The Reformers, while duly subordinating reason to revelation, recognized the former as a divine gift, and demanded a creed, a discipline, and a worship, which should not outrage man's rational nature.

3. A third great truth made emphatic in the Reformation was that of personal religion. Under the Roman system a closed gate stood between the worshipper and God, and to that gate the priest held the only key. The repentant sinner did not confess his sins to God, but to the priest; he did not obtain forgiveness from God, but from the priest, who alone, they claimed, could pronounce absolution. The worshipper did not pray to God the Father through Christ the Son, but through a patron saint, who was supposed to intercede for him with a God too high for man in this earthly life to approach. In fact, God was looked upon as an unfriendly Being, who must be appeased and placated by the ascetic lives of saintly men and women whose prayers alone could avail to save men from God's wrath. The godly-minded could not go for guidance to the Bible, but must take its teachings at second-hand, as interpreted by the councils and canons of the Church. All these barriers the Reformers swept aside. They pointed the worshipper to God as the direct object of prayer, the immediate giver of the pardon and grace. They brought each soul into the presence of God and the fellowship of Christ.

4. The Reformers also insisted upon a spiritual as against a formal religion. The Roman Catholics had overloaded the simplicity of the Gospel with a mass of forms and ceremonies which completely obscured its life and spirit. Religion consisted in external service rendered under priestly direction, and not in the attitude of heart toward God. Undoubtedly there were many earnest, spiritual natures in the Roman Catholic Church, men like Bernard of Clairvaux, Francis of Assisi, and Thomas a Kempis, living in intimate communion with God. But throughout the church in general, religion was of the letter, not of the spirit. The Reformers emphasized the inward rather than the outward traits of religion. They brought forth the ancient doctrine as a vital experience, "salvation by faith in Christ and by faith only." They proclaimed that men are righteous, not by outward forms and observances, but by the inward spiritual life, "the life of God in the souls of men."

5. The last of these principles in the practical working of the Reformation was that of a national church as distinct from one universal. The aim of the papacy and the priesthood had been to subordinate the State to the Church, and to make the Pope supreme over all nations. (The Romanist assumption may be seen in the following: "On account of the excellency of his supreme dignity he [the Pope] is called Bishop of Bishops, Ordinary of Ordinaries, universal Bishop of the Church, Bishop or Diocesan of the whole world, divine Monarch, supreme Emperor and King of Kings." Ferris, a Roman Catholic authority, in his *Bibliotheca Prompta*. "9. That all princes should kiss his feet only. 12. That it is lawful for him to depose emperors."—Pope Gregory VII, 1073-1087, in *Dictates of Hildebrand*. "The Pope is the ruler of the world. All the emperors, all the kings, all

the princes, all the presidents of the world today are as these altar boys of mine. The Pope is the ruler of the world."—Sermon by Rev. D. S. Phelan, in *Western Watchman*, St. Louis, June 27, 1912.) Wherever Protestantism triumphed a national church arose, self-governed, and independent of Rome. These national churches assumed different forms: Episcopal in England, Presbyterian in Scotland and Switzerland, somewhat mixed in northern lands. The worship in every Roman Catholic Church was and still is in Latin, but every Protestant Church maintains its services in the language spoken by the worshippers.

## Hearthstone Tragedies

BY LOUISE H. GUYOL, CONCORD, NEW HAMPSHIRE.



HERE have been tragedies beside the hearthstone during the great war as disastrous as any tragedy that has occurred upon the fields of France and it is as imperative for us to set about the salvaging of this wreckage in our social relationships as it is for us to reconstruct the battle-broken bodies of our men.

We spoke glibly, in the months that are behind us, of The Great Adventure, intensely of the privilege of living in these stirring times. Eagerly we carried on the business of war-winning, every nerve at highest pitch and every motion under highest pressure.

The armistice was signed, the tension broken. Peace parleys were long and day by day, our interest lessened. Ratification is longer and gradually men and women and little ones have been returning to their normal life of business, home and school.

But what about our friendships and our loves? Have they withstood the strain, or do we think we see them lying dead about us, even as we see the bodies of brave men that will never rise again from the scarred fields where they fell? The spirits of these men have arisen and gone forward, strong because they conquered. So shall the spirit of our loves and friendships rise, stronger than ever, because of the strain that they have borne.

"What nonsense!" someone says, "We have been drawn together in these times as never before has man been drawn to man."

So we have and we have helped to give birth to a bigger brotherhood, and a greater humanitarian spirit than our world has ever dreamed of seeing, but the agony of travail is still upon us and every nerve in soul and body aches,—in the great body of the world and in the individual body of every man and woman in it. With our eyes we can see, not very far away, the vision of the new tomorrow but with every other sense we resent the nagging strain of living through today; the weather is too hot, or too cold; too damp or too dry; food costs so much; friends are so cross; our family life so out of tune. Incessantly we talk, the one of the other; constantly we find fault. We doubt, we wonder, we sit appalled. And then it comes to us—this is the aftermath of war.

We have spent these past war-time winters, and the summers, too, hard at work and glad that we could work so hard, in State and War and Navy Departments; in Y. M. C. A., Red Cross and War Camp community service. Each hour we have marvelled anew at the sacrificial ability of man and the bigness of the day where all pettiness has been swept aside in the desire to serve one's fellow man. We have never paused in our fight to win the war except when, upon a bed of pain, we fought with Death; or when, in the months that followed, we dropped out a day or so at a time, conquered by some weakness—grim mark of the beast who stalked abroad in the fall of nineteen-eighteen.

The strain has been too great.

We still go forth to our daily work, trying not to let go our hold until there is no further need of our services; longing for rest and well knowing that all the world is restless. We are still able to see the bigness of mankind and to recognize the glorious promise of the new day that is dawning. But the tension has been broken and so have our nerves. At night we quarrel with those nearest to us, or go to our rooms in order to avoid such quarrels. Relatives, as weary as



are we, have grown morose and silent and we have grown jealous and suspicious. Friends, whose loyalty we never questioned in the days when loyalty was so certain that we never thought of it at all, excite us to anger or hurt us by neglect. All who are nearest and dearest to us seem to be making such a hopeless tangle of life's closest ties. Then, turning criticism self-ward, we recall our own words, cross and critical; our own acts, omitted or committed through the sheer carelessness of fatigue and with never the faintest consciousness of disloyalty; recognize how our own tired hands are helping to tangle so those ties of love and heart and home and friendships.

Are we going to let these loves and friendships die where they have fallen? We are not. Each man and woman of us will arise and go unto his brother, hand held forth to hand, and no one need apologize for each one knows within his heart that what has been was war and that Peace is now declared.

## The Family of Jesse

### Was David the Seventh or Eighth Son?

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO.



AT a morning family worship the reading was 1 Samuel xvi. which tells the story of Samuel anointing David to be king over Israel.

In the previous chapter King Saul, because of his disobedience having been rejected from being king over Israel (xv. 23), God sends the prophet Samuel—who was the King's mentor, also the last of the Judges and founder of the Schools of the Prophets—"to Jesse the Bethlehemite; for I have provided me a king among his sons" (xvi. 1).

Seven sons pass before him, "and Samuel said unto Jesse. The Lord hath not chosen these . . . Are here all the children? No; there is one more, the youngest son, who was out tending sheep. "And Samuel said unto Jesse, Send and fetch him." The Lord chose him, David, the eighth son. "He had eight sons" (xvii. 12).

Curiosity led to looking up original references to Chronicles, and it was found that the genealogical table in 1 Chronicles ii. gave the posterity of Jesse (vs. 13-15) as: 1. Eliab; 2. Abinadab; 3. Shimma; 4. Nethaneel; 5. Raddai; 6. Ozem; 7. David. Not eight sons, but seven!

The problem of this apparent discrepancy was some years ago sent to the *Record of Christian Work*, the Northfield Moody-School magazine, and the editor confessed himself unable to solve the difficulty, but expressed the belief that the solution could be found. Afterwards a solution was found.

A minister and his wife and their youngest son were one day sitting together on the piazza of the manse, when the census-taker called. The official, opening his book, came to the question, "How many children?" The mother responded: "We have three sons, and here"—pointing to him—"is our third and youngest." To the census-taker she stated the exact truth as to their then living family; but the fact is, they have four sons, the eldest having died in early life several years before.

It is plain that in 1 Samuel xvi. in David's boyhood, Jesse had eight sons,—David the eighth; but when the census for the genealogical table in 1 Chronicles ii. was made up for permanent record, one son had died and David was advanced to the seventh place.

But one asks, "How do you know that? and where is the 'missing link?'"

A search has found the "missing link" in 1 Chronicles xxvii. 18,—"*Elihu*, one of the brethren of David." And it is said that the Syriac and Arabic lists place him between Ozem and David.

One who is carefully critical and critically careful may ask: "Is the Hebrew word there rendered 'brethren' the one to denote persons born of the same parents?" A proper question, certainly. The answer is: "Yes, and it is the only Hebrew word that is."

Another Hebrew word, *rea*, in its more than 180 occurrences, while it is trans-

lated *another, companion, fellow, friend, husband, lover, neighbor*, is translated *brother* but once, Deuteronomy xxiv. 10, and the Revision renders that *neighbor*. But the word here, *ach*, is a primitive word for "brother" in its closest consanguineous relations, and is the only Hebrew word to express that relation.

The difficulty seems to be completely solved.

## The Crisis in Ireland



OUR February issue was fine as usual; and I was especially pleased with H. W. M. on The Crisis in Ireland. I have followed this thorn in the flesh of Great Britain for years, before the war and since. Ireland is represented in the British Parliament, the same as Scotland, Scotland glories in the fact that it is a part of the British Empire; but Ireland has for centuries had a disloyal few that have kept things hot. A few years ago the Roman Catholic Clergy called the Sinn Feiners the bad Irish. By their high treason in the time of the World War they revealed themselves to all the world except the Irish in America; and it is from America that the agitators have gone that have kept alive this spirit of unreasonable rebellion.

For fifty years the British Parliament has been doing its utmost to pacify Ireland and set all wrongs right. Government lands have been made into small holdings with a small, neat house; and these have been sold to the Irish on the instalment plan, with smaller payments than the rent had been; and soon thousands of Irish owned their own home, with enough good land for gardening to keep a family. The British Parliament endowned an Irish University, and encouraged the culture of everything distinctly Irish; and has for years offered them Home Rule, *if they would agree among themselves*. Now the law is passed to give Ulster Home Rule by itself; and the rest of Ireland Home Rule by itself, with certain loose relations, binding the two parts together. What could possible be fairer? It is a crime that emissaries from Ireland should be allowed to tour America *misrepresenting* the facts and stirring up unjust anti-British sentiment. At the time of the Civil War, the Government of Great Britain was neutral, as vouched for by James Bryce, the author of The American Commonwealth; but many traders showed preference for the South. The North has never forgotten this, and wrongfully charged the offence against the British Government. Now America is allowing Irish-Americans the utmost liberty in promulgating distorted facts to encourage the rebellious Irish in the Emerald Island. This is not worthy of *Brother Jonathan*—A. W. Lewis.

## TO THE EVOLUTIONISTS

There are some who contend—  
Men of science, forsooth—  
Though apes say no prayers,  
That from apes we descend  
(No blinking the truth!)  
*For our skulls are like theirs.*

The coccycal bone  
And the pineal gland  
Do finish the story;  
And furnish alone  
Proof *conclusive* we stand  
in the ape category.

Then Haeckel doth show,  
In his clear truthful way,  
To all who may wish,  
That man's embryo  
(Something hard to gainsay!)  
Was both monkey and fish

Lest a semblance of doubt  
Should trouble a dunce,  
Or a mocker escape,

Bones next they bring out  
Of a cavern, which once  
Were half-man, half-an-ape.

From wild wolves today  
Spring tame dogs, say they,  
With conscience and mind;  
And from wild apes at play  
*In just the same way*  
Sprang the tame human kind.

Friends, this may be your  
Opinion and choice  
Of what to believe;  
My spirit's made sure  
By an intimate Voice  
That we higher derive.

Created to share  
God's glory from birth  
Was the *first* of our race;  
With an instinct of prayer,  
With a look beyond earth  
To a love-governed place.

E. S. Buchanan.



# The Sanctuary

## For Me, For Him--A Meditation of the Supper

BY HAROLD PAUL SLOAN, D.D., BRIDGETON, N. J.

And He withdrew from them about a stone's cast, and kneeled down, and praying, saying, Father, if Thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.—Luke 22:41-44.



**B**EHIND Jesus' prayer in Gethsemane is an agony of soul, of the depth of which we can only guess. Saint Matthew tells us that when He went into the garden He was sorrowful and very heavy. Mr. Wesley renders this: "penetrated with exquisite sorrow and almost overwhelmed with the load." Jesus Himself said, "I am wholly surrounded with sorrow even unto death. We can make our best approach to an understanding of His sorrow by trying to grasp it an item at a time. First of all, Jesus' sorrow was different from the sorrow common to danger and death, in that His death was not something incidental to an effort at human ministry, but was that ministry. The physician, who dies in an effort to cure disease, accepts only a position of danger that he might bless men; his death is incidental. The soldier, likewise, even when his prospect of death is very great, dies incidentally; his service is not in dying, but in doing. But when Jesus faced death in Gethsemane there was nothing else in His horizon. He came to Jerusalem to die. He went out to Gethsemane to be betrayed. Throughout the whole experience He was steadily choosing the cross, the agony, the grave. Some do not want this conception, but there is no other interpretation of the gospel facts. In Saint Luke (13:34, 35) we see Jesus already, while yet journeying through Perea toward Jerusalem, announcing the doom of the city. And again, in the very midst of His triumphal entry, when the vision of the city bursts upon Him from the Mount of Olives, we see Him pausing, weeping and announcing its doom (Luke 19:41ff). Jesus knew that a cross awaited Him. He went to Jerusalem not to witness concerning the Father, not with any hope of establishing an empire of righteousness by the force of His teaching—He went there simply to accept that cross. Again and again, in the synoptic Gospels, as Jesus journeys from the mount of transfiguration to the holy city we find Him talking with His disciples of His death, to be accomplished at Jerusalem. Moses and Elias had spoken with Him of this when He communed with them there on the mount. To hold that Jesus went up to Jerusalem with any other immediate purpose or hope other than to die there is to do violence to the Gospel record, and is simple subjectivism. Jesus went up to Jerusalem to die. The dark mystery of death was the one fact that filled the horizon of His life. Luther went to Worms to witness to the truth, fearing that it might cost his life. The duty of being loyal to the truth was for him an exalting experience. Jesus went to Jerusalem not for the truth, but to explore death. He went there to experience all the darkness of God's judgment upon sin. There was nothing exalting in it; it was simply unspeakable darkness.

### THE FADED VISION.

If Jesus could have died in clear grasp of the spiritual vision that had glorified His life, death would have been as nothing to Him. But at the crisis of the agony of Calvary that vision had faded away. He died alone, forsaken. There is utter tragedy in the bewildered, desolate question that rent the darkness of that Friday: "My God, my God, why hast thou forsaken me?" Jesus upon Calvary had lost the sense of His Father's presence. He had lost, too, that inner certainty concerning His life and ministry that had supported Him hitherto. Confused, desolate, He queried, "Why?" Yet He Himself had answered that very question again and again. He had been answering it during the entire journey from Galilee to Jerusalem. "The Son of man came . . . to give his life a ransom instead of the many," He had said, and Saint Paul has rephrased His answer in vivid lan-

guage, saying: "He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

More and more, as one contemplates the incarnation, these words of the great apostle are seen to be literally true. When the Son of God became incarnate He came into union with a blemished race, a race that had failed morally. The result of that union was that the Son Himself came to feel something of our moral confusion and shame. Not that sin ever cast a slightest shadow upon the purity of His love and purpose, but that He did come to feel its confusion and shame, just because as a member of a sin-marred race He must feel it.

In God's thought the human race is as intimate a unity as the family, and our best entrance into the incarnation is to think of it as of a wonderfully pure life, bound into the unity of a deeply sinful family. Take, for example, the prophet Hosea. How his pure soul must have suffered because his home life was always blemished and confused by the weight of a sinful woman! No matter how much he willed truth and righteousness he simply could not achieve that community of pure love between husband and wife which is the foundation of the home. His patience, and compassion, and forgiving grace are sublime, but his home life, from the point of view of God's ideal of a home, is a failure. Here is the truth: Hosea in his own moral character before God is wonderful, but Hosea in his conduct as a husband is less than an ideal; he can be nothing else, because he is the husband of a sinful woman. If Hosea could be separated from his own home and joined to another, he would achieve an ideal home life, but, bound into the confusion of his own home, Hosea, despite his personal sublimity, is less than ideal. His life failed because of the sinful confusion to which he was joined. And so Jesus. He came into the family of God upon earth under the obligation of being a Brother of every man; and He could not be it. A perfect brotherhood is possible only where all are brothers. Brotherhood is the kind of love and life that can be realized where there is reciprocity of love. Redeeming grace and compassion is not brotherhood. No matter how morally necessary were Christ's words of burning judgment upon the Pharisees, they were confusion from the point of view of brotherhood. Christ could not become a part of the race's solidarity without being involved in the shame and confusion of its sin. In His eternal Sonship Jesus is ever infinitely perfect; but as a member of the broken race of men Jesus finds Himself inevitably involved in its ruin. Saint Paul says: "He bore our sins"—and how truly He did! But He bore them not as something imputed to Him; He bore them as inevitably as two times two. When He had become a member of our race our sins wrought in His life confusion. Think of it this way: Personality is not complete in itself, but is complete only in a society. Personality, no matter how sublime in its moral loyalty, can live ideally only in a perfect society. Jesus in becoming a member of the sin-marred race inevitably became involved in its confusion and ruin. The result and the penalty of that ruin is death. On the cross Jesus experienced it to the utmost.

#### WHAT DEATH MEANT TO JESUS.

And now we can see it. He died to die, and the death He died was an unlighted death, set in an agony of physical suffering. He went out in the dark, bearing our sins. The words of trust He spoke in dying stand not for the joy of returning vision, but for the courage of heroic faith. As our sinful hearts venture on Him out of their darkness, and find with a wonder of peace that underneath are the Everlasting Arms, and that the Everlasting Grace is sufficient, so He ventured. Out of the darkness of His loneliness He cried to a God whom He did not see, "Father, into thy hands I commend my spirit," and then, yielding up His spirit, plunged into the midnight of death. He was the sin bearer; He gave His life a ransom for many.

This is what death meant to Jesus, and prostrate on His face in Gethsemane He yielded Himself to it. He chose it, He prayed, saying: "O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." His prayer is an agony. His strength is exhausted. An angel comes to Him from heaven and strengthens Him. His suffering even becomes more intense. The sweep of His emotion makes His heart beat wildly, until His sweat is like blood



upon the grass. "If it be possible let this cup pass." His life is confused; He cannot unite it. He rises from the ground and goes back to His disciples, whom He has left to guard the privacy of His struggle. He finds them asleep. "Had ye not strength to watch with me one hour?" He gently reproves. He does not linger with them; He only pauses there a moment and goes into the deeper solitude of the garden. He prays again; the victory is coming nearer now. "O my Father, if it is not possible that this cup should pass, unless I drink it, thy will be done." So in prayer alone, He struggles on until He is victorious, and then returns again to those whom He had trusted to keep watch over His agony. They are sleeping, as before. They rouse at His coming. He says to them: "Sleep on." No longer does He need their watchfulness; His battle is over; the victory is won; the disciples, weary with sorrow, can take their rest. He sits down beside them; He watches over their sleep. Can't you hear His voice, calm as the springtime breeze, whispering through the moon-lit garden: "Sleep on now and take your rest; my hour is at hand, and I have accepted the sacrifice; the Son of man is betrayed into the hands of sinners?" Out alone into the darkness; to be the sin bearer; this is the destiny He grasped yet once again, there in the garden. And he chose it, not because He had to, but because He loved. He chose it because all of God, Father, Son and Holy Ghost, in all eternity feel one passion of holy love. God loves, and therefore He must speak the judgment of His love, and the grace of His love, and He must save. And so from the glory of the Presence the Eternal Son came through Bethlehem's manger to be one with our ruined race. In the agony of the garden He embraced the sacrifice, finally. On the cross of Calvary He died. And in that one lonely experience all love's holy judgment and yearning grace toward sinful men is uttered. This is what He did:

"He died alone, confused, forlorn  
His body rent, His soul is torn:  
And e'en at last there was no more,  
When Jesus died for me.

"Without 'twas dark, within 'twas night;  
His soul had lost its inner light;  
His Father's face was gone from sight,  
When worn He died for me.

"Of all my sins He felt the shame;  
He shared man's life and so man's stain;  
And dying lone, yet breathed a name,  
His Father's name, for me.

"Why did He die alone for me?  
Judgment and love—O mystery!  
To speak love's judgment, us to free,  
He died alone for me

"The Cross cries Love, a flaming light;  
The Cross cries judgment, blinding white;  
The Cross shows God—O wondrous sight!  
To save He died for me."

#### LOVE EAGER TO SAVE.

All this He did for us. What shall we do for Him? Here is one thing, a very fundamental thing, that He asked us to do for Him. In Saint Luke's account of the supper (chapter 22:19) it is written that Jesus "took bread and gave thanks, and brake it, and gave it to them, saying, This is my body which was given for you; this do in remembrance of me." He left us thus a symbolic meal; He said that the broken bread should stand for His broken body; that the poured out wine should stand for His shed blood, and He asked us to keep it to remember Him. This request is not an appeal to love eager to be loved, but an appeal of love eager to save. And His power to save us, and our power to serve others rests fundamentally upon such a faithful remembrance of Him—a remembrance through which we will be constantly experiencing salvation. "Abide in me," He said. "Abide in my word," "abide in my love." He must fill all our being as the life of a vine fills all the branches. He wants to fill us until no lingering memory can rouse consciences to disturb our peace. He wants to fill us until the wonder of redeeming love shall have crowded out every other wonder, over other glory, every other pride. He wants to fill us until the joy of trusting His overshadowing will and providence will be for us a richer liberty than all the wild freedom of our sins. He wants to fill us until His life within us shall bloom in a beauty of righteousness that shall bless men at every touch; until life, like motherhood, is service just because it is life. It was for this He charged us to keep with broken bread and poured out wine the memorial of His sacrifice.

Salvation is not an imitation of His life; it is an infusion of His Spirit. The law of that infusion is a chosen faith that breathes Him as the body breathes the atmosphere. He illustrated it once by the sheepfold. He said: "I am the door; by me if any man enter he shall be saved, and shall go in and out and find pasture." His thought is plain; He means that in salvation men move through Him out of the life of the world into the fellowship of God, and that afterward all life moves through Him. He puts it once in formal language, exact, like a scientific statement. He said: "As the living Father hath sent me, and I live because of the Father; so he that eateth me, even he shall live because of me." Here He means that as God stands behind all His life, and fills it out, so that His choosings flow as truly out of the divine will, as His being out of the divine life; so all our human life and doing should flow from him. To Him the sense of the Father was life; it was as impossible for Him to live without the Divine Word, as without bread. And so for us He is life; we live only as our lives are joined to Him. He became one with our ruin that He might save us. If we will accept His grace and live in union with Him He promises us illimitable glory. We are to be with Him where He is. We are to behold His glory—the glory of the holy love of God is eternity, of which all the far-flung creation about it is but a word.

Perhaps some will hesitate before this emphasis, fearing that the issue will be an active life of selfish contemplation? The fear is groundless. The life that He fills will live itself out in strong ministry, as inevitably as the sun shines or the lilies bloom; as inevitably as a mother loves or the Saviour died. And this return to inwardness is just what our restless modern life needs. Saint Paul said that such an inward passion was the explanation of his life. Here is his formula: "The love of Christ constraineth me." Francis of Assisi used often to retire alone to renew his heart's vision of redeeming love. But when the vision came, flooding his soul, it always drove him back among the cares of struggling men, to give his life in ministry. And did not Jesus Himself do the same? We should not doubt; rather we should cherish His assurance that the life inwardly renewed will be outwardly sublime. The branch that abides in the vine bears fruit; the heart that abides in Him does likewise.

"IN REMEMBRANCE OF ME."

"This do in remembrance of me." Jesus is here putting a supreme emphasis upon His person and His redeeming sacrifice. He could not have been unconscious that through all the years to come His Church would keep this memorial meal as a central item of its worship. He was not unconscious of it; He meant it to be so. Once again let us say it: Salvation is not in us. It is not in any rules of conduct. Salvation is an infusion of His life. It comes by a faith that holds Him in remembrance. It issues, by an inner impulsion, in a life of loving ministry. "This do in remembrance of me." The simple meal, with its broken bread and poured out wine, is pregnant with spiritual power. He is not in it in any external way, but the heart that keeps it for His sake and remembering Him, will find Him. And thus, through faith, to have the whole of life filled with His presence is salvation. Here is the mysticism of Saint Paul's "It is no longer I that live, but Christ that liveth in me." Christ in me, I in Christ. Jesus said: "All, therefore, whoever shall confess me before men, I will confess him before my Father who is in heaven" (Matt. 10:32).

"And being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down upon the ground."

And Jesus "took bread, and gave thanks, and brake it, and gave it to them, saying, This is my blood, which is given for you; this do in remembrance of me."—*Christian Advocate*.

\* \* \*

I very much enjoy the BIBLE CHAMPION. God bless you in the good work of publishing this great monthly. I do not wish to lose a single number.—J. P. Barrett, D.D.

\* \* \*

I treasure the BIBLE CHAMPION beyond words to tell. God bless you.—Rev. G. W. McPherson.



## Sidelights

### Speculations

While a minister was riding in a railway carriage, he was saluted by a member of an exceedingly litigious and speculative sect.

"Pray, sir," said the sectary, "What is your opinion of the seven trumpets?"

"I am not sure," said the preacher, "that I understand your question, but I hope you will comprehend mine. What think you of the fact that your seven children are growing up without God and without hope? You have a Bible-reading in your house for your neighbors, but no family prayer for your children."

The nail was fastened in a sure place and enough candor of mind remained in the professor to enable him to profit by the timely rebuke. It were greatly to be desired that Christians who are given to speculate upon the prophecies, would turn their thoughts and leisure to the perishing myriads by whom we are surrounded, and sow in the fields of evangelism rather than in the cloudland of guess-work interpretation.

\* \* \*

### The Secret of Power

We should abandon the idea that we are to use the Holy Ghost, and accept the thought that the Holy Ghost is to use us. There is a wide distinction between those two conceptions. I was in the Chicago World's Fair, and was attracted to a man dressed up in a very gaudy Oriental costume, who was turning with all his might a crank which was attached to a pump from which a great stream of water was pouring out. I said, "That man is working hard and producing splendid results." I came near, and, to my astonishment, found that the man, which was really wooden, was not turning the crank, but the crank was turning him, and, instead of his making that stream of water go, it was making him go. Many people want the secret of power. They hear about Peter preaching that wonderful sermon, and, of course, they would give anything if they had the ability to preach one sermon and convert three thousand people. They say to Peter, "How did you get hold of the power?" "I didn't get hold of the power at all," he would say: "the power got hold of me." "We have preached the gospel

unto you *with*"—no, not "with;" if it had been translated correctly we should learn that, instead of Peter using the Spirit, the Spirit used him. "We have preached the gospel unto you *in* the power of the Holy Ghost." As a wheel dips itself into the river and makes all the cotton factories whirl, so Peter dipped into the Spirit and was swept by the current.—*A. J. Gordon, D.D.*

\* \* \*

### The Sacrificial Life

The sacrificial life is born, not of caprice, but of abiding principle. The lack of principle makes life a thing of tags and ends, of shreds and patches; it is consistent principle which makes life a vesture without seam. That is true of the entire circle of human relationships. No sovereign principle, then there is no steady stream of service! It has been written very recently concerning a certain modern statesman, that "it is probably because he is conscious of no great, overmastering purpose, is possessed of no dominating sense of mission, that the most eloquent and impressive political figure of our time" remains "a man of variable impulses and changeful moods."

And so it is in the realm of offering and service in the Kingdom of our Lord. If there be no abiding principle life will be characterized by moral spasms, by feverish eruption, by caprice; there will be no uniform glow, no consistent and quenchless sacrifice. The abiding principle may be devotion to a sentiment, or devotion to an ideal, or devotion to a moral crusade, or devotion to a great and commanding personality.

Everybody knows, for it is the sublime commonplace of Christian teaching that in the realm of the Kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to Him, in affection for Him, that we find the source of Christian liberality and sacrifice. "We love because he first loved us." When we begin to know Him the river of sacrifice begins to flow. "That I may know him . . . and the fellowship of his sufferings!" That is the assured and certain order. It is devotion to the Christ that opens out the central depths and channels of the life, and springs of vitality are unloosed in strong and ceaseless service.—*J. H. Jowett, D.D.*

### Do It Now

Let us put out of our minds forever the thought that thirty years from now we are going to do something. You will not, unless you do it now. There is more time wasted, more sin committed, waiting for a more propitious opportunity than from any other one cause. "Behold, *now*"—not thirty minutes from now, not ten seconds ahead, but *now*, the "now of Scripture has not the duration of a thousandth part of a second. "Now is the accepted time," not only to believe on Jesus Christ, but to *serve* him.—*H. C. Mabie*.

\* \* \*

### Heaven Is Accessible

GENESIS 28:10-12.

So heaven and earth are connected, and there is free intercourse between them for the messengers of God. That must have been the first impression made upon the wanderer that night as he watched in his dream that was to teach him so much. There was nothing in Jacob's dream that is not true. Heaven and earth are connected, and God's messengers pass freely between them. And God asks me to be one of His messengers today, and to pass as freely back and forth between heaven and earth as those angels did. Just insofar as I become completely His messenger, with the bearing of His message and the doing of His will my whole life, shall I know the joy and freedom of this heaven and earth intercourse; living and working on earth but dwelling all the time, and consciously so, in the kingdom of heaven, and finding the kingdom of heaven within me. Christ is the secret of all this. He has bridged the gulf for me.—*C. G. Trumbull*.

\* \* \*

### Personalities, Not Things, Satisfy

The soul is satisfied with personalities, not with things. Things do not satisfy. Joining the church is good form. People apologize for not being members of the church nowadays. Church membership gives social standing, good fellowship, patronage in business, support for office; but the woman who quits the church because she does not get the social recognition she craves, the man who quits the church because he does not draw the patronage from the church members that he thinks he should, and the candidate who quits the church because so few of his fellow members in the church voted

for him, have all failed to get the best thing the church has for them—spiritual fellowship with Christ and with one another. The reason why such people are in the church is that they may receive mere things. Their motives are understood, and therefore they fail to get what they want. They do not deserve the things they expect to receive. The Psalmist has said: "No good thing will he withhold from them that walk uprightly." But those "that walk uprightly" know "the fellowship of the Spirit," know the personal Christ, and their spirits fellowship with the spirits of those who with them know "the fellowship of the Spirit" through faith in Christ. Herein is to be found the secret of most of the dissatisfaction with the church. So many are in the church seeking mere things and do not know "the fellowship of the Spirit." Mere things do not satisfy.—*Nashville Advocate*.

\* \* \*

### "Christ Bears This Grief with Me"

Do not keep this sacred thought of Christ's companionship in sorrow for the larger trials of life. If the mote in the eye be large enough to annoy you, it is large enough to bring out His sympathy, and if the grief be too small for Him to compassion and share, it is too small for you to be troubled by it. If you are ashamed to apply that divine thought "Christ bears this grief with me," to those petty molehills that you magnify into mountains sometimes, think to yourself that it is then a shame for you to be stumbling over them. But, on the other hand, never fear to be irreverent or too familiar in the thought that Christ is willing to help you to bear the pettiest, daily annoyances that may come to ruffle you. He will do more: He will bear it with you, for if so be that we suffer with Him, He suffers with us.—*Alexander Maclaren*.

\* \* \*

### Aim of Manhood

The world is a sphere of suffering and until it is remade from base to summit no one can deny that it will continue to be what it is. Hence the aim of fine manhood should be not to make life easy but to make it so strong that it can stand the utmost strain. Again, I say the end is not suffering, but victory though of a sort that can be achieved only through suffering. Nothing less is worthy of men who are sons of God.—*Bishop Charles H. Brent*.



# Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D., INDIANOLA, NEBRASKA.

April comes in on a tide of falsehood, "Fools' Day." The Church and every Christian should stamp out this devil's day. It is no nearer right on April First to lie and deceive than on any other day, including Sunday. The whole month should be made conspicuous for truth in word and act. "Redeeming the time."

## "NOT JACOB BUT ISRAEL"

GENESIS 32:13-32.

Among Angle-Saxons we might ask, "What's in a name? By any other name a rose would smell as sweet." Yet we would not want a rose called "Skunk Cabbage," nor a son called Beelzebub. Among the Jews a name was significant. When God changes a name, He has an idea.

Jacob was true to his first name, Jacob, when he was born, and while under his mother's influence. He was a "supplanter." After he was regenerated, he was rightly called Israel, a man with God. The "lost ten tribes" of Israel in later years were at first false to God, but afterwards God "healed their backslidings and loved them freely." Some think that the Anglo-Saxon Race is the Lost Ten Tribes, fulfilling the mission of Israel, for the world.

Esau was kindly, and generous, while Jacob was mean and tricky and false. How then was it that God gave Jacob the blessing? Esau was "profane," and did not prize his birthright, nor did he have the thought of God in his heart, like many a worldling of today. Jacob repented from his sin and looked to God for new life. His religious life began at Bethel, when he had the vision of the ladder and afterwards set up the stone to God. The struggle with the angel of God at Jabbok marked his complete consecration. "I will not let Thee go except Thou bless me."

This wrestling of Jacob is a symbol also of the struggles of men and women today in the crisis of life. Blessed are those that cling to God, and determine to do His will, no matter what may come. This will prove the beginning of a new day. In society and in national life we need to settle the matter with God and live as Israel.

\*

The BIBLE CHAMPION is a real champion of the truth, and I thoroughly enjoy its contents each month.—Rev. Albert W. Bender.

## THE WATCH FIRES OF PEACE

ACTS 28:1-10.

The most dangerous time in a nation's life is not during a great war but afterwards. While the war is on the government has extra authority and the citizens yield willing obedience, sacrificing liberty to secure victory. When the war is over and the compulsion removed, the passions and self-seeking of man run riot; and the danger is that the watch fires die.

During the war the boys at the front were kept up to the high ideals by the knowledge of the Home Fires, where loved ones watched and prayed for them. A more complex war is now on against bolshevism and sinn feinism, greed and vice. In spite of the Eighteenth Amendment of our Constitution, some men pursue a campaign of frightfulness in the liquor business, and carry their surplus poisons to Africa and China. Many thousands are fighting these giant evils; and we need to keep the watch fires burning, and lend a hand.

The World War was not Armageddon though a part of it. Armageddon is the battle of the good against the evil, of right against wrong, of Christ against His great Adversary and ours. "The Son of God goes forth to war." "Who is on the Lord's side?" The Mohammedans number 230,000,000; and they are now divided, and especially open to conviction. The heathen peoples of earth exceed in number the Christian; and the Mongols will try to paganize us if we do not Christianize them. Christ, our Saviour and Commander, Field Marshal, says, "Go ye into all the world." Hundreds of thousands in all lands are obeying His orders; and we are to keep the watch fires burning.

The same is true of the individual life, beset by the hosts of Satan. Keep the Home Fires burning by worship and service.

## CHRIST ONE WITH CHRISTIANS

MATTHEW 25:31-46.

Our personal life is a big problem; and the evangelizing of the world, now seething with passion, is too large a contract for mere man. Besides all this the future hovers over us as our firmament, shaping and coloring all our thoughts and plans and hopes. Feeling the pull of this maelstrom, have we any anchor or have we any power not our own that makes for righteousness? Thank God yes. Christ identifies Himself with us.

The first necessity is to accept Christ as our Saviour, casting our all into His keeping, with confident trust and adoring love. The death of Jesus was sufficient to atone for the sin of all the world: but man may by his perverseness and rebellion put himself outside of this salvation, and unite his fortunes with the enemy of God and man. Christ awaits our consent to identify Himself with us. "He that hath the Son hath life."

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Some hesitate to accept Him, for fear they will not hold out; but when we are once in His keeping, His hand, not ours, holds our destiny. Our only concern is to do His will; and the responsibility of our life is His, which He willingly accepts. An aged saint was asked, What if God fails to save you? Her reply was full of sense, "His loss would be greater than mine; for I would only lose my puny self, but He would lose His honor."

What an incentive to work for others! To serve them is to serve Christ, the same as when the disciples served Him on earth. What an incentive to be faithful! We represent Him, as His ambassadors. He depends on us, and only by us can He be known to others. And His home in Heaven will be our home.

Is the world getting better? Will good or evil triumph? What will result from the turmoil and strife of post-war times? Will Foreign Missions be a success or failure? If the good fails, Christ fails. His Cause is as sure to triumph as He is God. Let us do our part.

\*

## THE TRANSLATION OF LIFE

COLOSSIANS 1:1-23.

Life is interesting in all its phases. Its mysteries deepen as we study its changes. The cold changes vapor into water and

into ice. The grape vine transmutes the rain and earth into grapes. Our living body changes what we eat into flesh and bone, into nerve and muscle. Let us now study life's greatest change, *translation*.

Truth is translated from one language to another. Fire translates wood or coal into carbondioxide; and the trees translate this gas into living carbon. Death translates our bodies downward; and life translates it upward. In East India the Buddhists believe in the transmigration of soul, metempsychosis, which is the perversion of a great truth. We often think of death as the time in which our life shall be translated; but that is not what Paul is considering. That is a minor matter. The greatest thing in our life transpires *now*, before death. "Who delivered us out of the power of darkness and translated us into the kingdom of the Son of His love." The vital question for each is this, Have I been translated?

This translation is generally called regeneration or conversion. It is the change from one kingdom to another kingdom, from the despotism of darkness into the liberty of the sons of God. By birth we belong to the natural; and by grace we are translated into the spiritual. The Spirit of God comes down and lifts us up into the higher realm, that of "the Son of His love." So Jesus says, "Ye must be born anew, from above." We owe allegiance, not to the world or the flesh, but the Christ. We have a new life. The thistle and the orange use the same earth and air and water; so when we are translated we use the world to build up an entirely different life and character. We have a new comradeship, as when a waif is taken into a Christian home. We are now in the Kingdom of God, on earth. Enoch walked with God; and so should we, daily. We mind the things of the Kingdom, seeking first things first. The translation to Heaven will be easy and most delightful, the greatest surprise of our life.

\*

## A Month's Mid-Week Evening Meeting

## Lessons

*Lesson*, Acts. 1:1-8, 2:1-8. *Topic*, THE CHRISTIAN'S POWER. *Text*, Ps. 62:11. *Parallel Texts*, 2 Cor. 4:7, 2 Cor. 12:9, Rom. 15:19, When? Luke 24:49, Acts 1:8, What fruits? Phil. 3:10, Rom. 15:13, Heb. 7:16, 2 Pet. 1:3, Gen. 18:32, Gen.



32:28, Gen. 45:4, 5, Luke 10:17, John 14:12, Acts 3:6, Acts 4:31.

*Lesson*, Prov. 2. *Topic*, TWO KINDS OF WISDOM. *Text*, 1 Cor. 3:18. *Parallel Texts*, 1st, *Earthly*, Jas. 3:15, Prov. 26:5, 1 Cor. 1:21, Ecc. 7:23, Rom. 1:22, Prov. 21:30, Matt. 11:25, Matt. 25:3. 2nd *Heavenly*, Dan. 2:20, 21, 2 Tim. 3:15, Ps. 19:7, 1 Cor. 1:24, Prov. 10:19, Prov. 12:15, Prov. 11:30, Jas. 3:17, Matt. 25:4, Dan. 12:3.

*Lesson*, Ps. 24. *Topic*, SANCTIFICATION. *Text*, 1 Thess. 4:3. 1st, *Our Part*, Lev. 11:44, Ex. 19:22, Ex. 13:2, Lev.

27:14, Lev. 27:16, John 17:19, 2nd, *God's Part*, Ex. 31:13, 1 Thess. 5:23, Jude 1, Heb. 10:10, Eph. 5:26, Heb. 13:12, Rom. 15:16, 2 Thess. 2:13, John 17:17-19, Heb. 10:14, Jude 24, 25.

*Lesson*, Ps. 100. *Topic*, OUR RELATIONS TO GOD. *Text*, 1 Cor. 6:19. *Parallel Texts*, 1 Cor. 3:9, Rom. 1:1, Matt. 21:33, Luke 13:7, Ezek. 3:17, 2 Tim. 2:3, 1 Pet. 4:10, Isa. 43:10, Acts 2:32, John 15:15, John 15:14, Gal. 3:26, Matt. 5:9, 2 Cor. 6:17, 18, Gal. 4:7, Rom. 8:17, 1 Pet. 2:5, 1 Pet. 2:9, Rev. 1:5, 6, 5:9, 10, 20:6.

---

## OUR SERIAL

---

# When Elijah became Mayor of New York

---

By JAY BENSON  
HAMILTON, D.D.

---

## Chapter 16—The Evolution of Manhattan.



ELIJAH gathered about him a determined company of men of large wealth who formed a civic society to aid in the maintenance of municipal purity. By a system of espionage that covered every foot of New York, no law-breaker could find room, however obscure, to furnish him shelter for his criminal practices. The method of holding the property-owner to full legal responsibility for illegal acts committed upon his premises was shown to be a sure way of stamping out vice and crime. There was no attempt by the new society to interfere with the city authorities. The police patrolled their beats as before, but every block in the city had a lynx-eyed, determined man on duty, every hour of the day and night. The policeman who neglected his duty or was lax in his observance of the orders of his superiors relating to the maintenance of the peace and order of the city, received an instant reminder from his shadow, which stimulated his activity to a remarkable degree. The careless or reckless members of the force who needed frequent reminders were summarily dismissed in disgrace. The saloons which still existed by reason of their license, were held to the strictest accountability for the faithful observance of the provisions of their licenses. There was only a single penalty for disobedience. The first offence insured the forfeiture of the license, which could never again be renewed. The property-holder, who had to obtain a license from the city before he could lease his property for liquor-selling, also was punished for his tenant's violation of law. His license was forfeited and could never be renewed. The property must remain unoccupied until the expiration of the license. Not a minor could obtain intoxicating liquor at a single hotel, restaurant or saloon; not a bar was open on the Sabbath. The side-door evasion of the past was discontinued when it became evident that a sleepless eye and a determined purpose was upon sentinel duty at every open door. Drunkenness almost wholly ceased to offend public decency by its exhibitions upon the streets or in public places. The victims of the vice of intemperance, who were unable to restrain themselves, were kept in hiding when under the influence of liquor, either by their friends or by the liquor-sellers. The abolition of the public indecencies and nuisances of speech and act, which had made certain sections of the city unsafe to women and children, was secured but only after a struggle of the most determined and unrelenting character.

Every man or woman reeling home from a debauch, whether on a great avenue or obscure ally met with the same unsparing and impartial treatment. They found "The Night Hawk" waiting to swoop. Many men and women of high social standing appeared in the municipal courts to answer to the charge of drunkenness and disorderly conduct. They were permitted the choice of the Island or

"a sentence to salvation" in the Poor Man's Tavern. A number, to whom fines had little terror, and who scorned the offer of salvation in a tavern, went into retirement upon Blackwell's Island with other common drunkards. One memorable college foot ball game was made the occasion of an attempt to over-ride public sentiment as well as municipal law. The police, inspired by some mysterious influence swept the city clean in an hour. Every intoxicated collegian was arrested and thrust into a cell to spend the night in meditation. Every offender was heavily fined the next morning. Those who were the recognized leaders in the disorder were sent to the Island for the full limit of the law.

The stern and unsparing suppression of all rowdyism in public made the streets so quiet and safe that a woman could pass through any section of the city at any hour of the day or night and feel as safe from insult or molestation as if she were in her own home. The outcry against paternalism and tyranny which the apologists of vice and crime raised during the battle awakened little sympathy. The results were seen to be so beneficent that the methods obtained universal approval and support.

Side by side with the abolition of vice and crime went the protection against disease. The tenement house law, which forbade the crowding of rooms and apartments, and required sanitary plumbing, was rigidly enforced. Every apartment received such careful notice and supervision that places which had been plague-spots were perfectly disinfected. The chief agents used were air, sunshine and pure water. Municipal regulations relating to garbage were made so specific and were enforced with such careful completeness that the portions of the city inhabited by the poorest people were as free from the unsightly and unhealthy heaps which formerly disfigured the streets and sidewalks, as the most favored residential districts of the well-to-do. All ordinances relating to the proper care of the property made the owner responsible rather than the tenant. This insured prompt abatement of all nuisances as delay or disobedience were met with the instant imposition of a heavy penalty.

Street cleaning was reduced to a science. Every street was swept daily. When snow and ice did not prevent, each street was flushed with water from special hydrants after the close of the day's traffic and use. The water was pumped from the river in such lavish supply that Manhattan began each day as clean from its mid-night bath as were the faces of its children fresh from the nursery ablution.

It was not surprising that disease decreased as the banishment of dirt and thorough ventilation and sanitation purified not only the homes of the people, but the streets themselves. The expense, great as it was, proved the best-paying investment that could possibly be made, either by the private citizen or the city. The money subscribed and donated by private individuals to aid in this battle against filth, sickness, vice and crime was not all needed to maintain cleanliness, order and decency. There was still remaining a large amount to be expended in settlement houses and other public buildings for charity and beneficence.

The tax rate was not increased as had been predicted by the opponents of paternalism. It was lowered, instead, and the selfish utilitarian who sought to measure reforms by dollars was amazed and confused to silence. It became apparent, even to the children, that it paid to be clean, to live healthy, orderly and virtuous lives. There were some enthusiastic reformers who were so jubilant that they declared that "cleanliness is godliness." There were not a few zealous Christian workers who asserted that "he that doeth righteousness is righteous." The startling suggestion was made by one ardent preacher that the name of the city should be changed from New York to "Jerusalem." This was strenuously opposed by another pastor on the ground that many who doubted their ability to reach the celestial city might rest satisfied if they got as far as New York. By all men everywhere the city was known as "The White City of the New World."

(Conclusion of this serial next month)

\* \* \*

The BIBLE CHAMPION is a real champion of the truth, and I thoroughly enjoy its contents each month.—*Rev. Albert W. Bender.*



## Editorial

### Musterion



THE Greek word *musterion* (mystery) occurs in the New Testament 27 times as follows: Matt. xiii. 11; Mark iv. 11; Luke viii. 10; Rom. xi. 25, xvi. 25; 1 Cor. ii. 7, iv. 1, xiii. 2, xiv. 2, xv. 51; Eph. i. 9, iii. 2, 4, 5, v. 32, vi. 19; Col. i. 26, 27, ii. 2, iv. 3; 2 Thes. ii. 7; 1 Tim. iii. 9, 16; Rev. i. 20, x. 7, xvii. 5, 7.

In every Protestant version of the Bible examined, it is always and everywhere translated *mystery*, and in the Douay Bible, i. e., the Roman Catholic version in English, it is always translated "mystery" except once, Eph. v. 32. St. Paul is illustrating and explaining the relation between Christ and the Church by the symbol of marriage, and says: "This is a great mystery; but I speak concerning Christ and the church." For their rendering in every place but this one, our Romanist brethren here substitute for "mystery" the word *sacrament*: "This is a great sacrament."

Protestants and Romanists are pretty much at one, as to substance, in their definition of "sacrament."

Says the Westminster Shorter Catechism: Q. 92. *What is a Sacrament?* A. "A Sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applied to believers." In an authorized catechism by the Jesuit, Rev. Joseph Deharbe, we have: "309. *What is a Sacrament?* A Sacrament is a visible sign, instituted by Jesus Christ, whereby invisible grace and sanctification are administered to our souls."

Again Westminster: Q. 93. *Which are the Sacraments of the New Testament?* A. The Sacraments of the New Testament are Baptism and the Lord's Supper." Again Deharbe: "311. *How many Sacraments did Christ institute?* These seven: 1. Baptism; 2. Confirmation; 3. Holy Eucharist; 4. Penance; 5. Extreme Unction; 6. Holy Orders, and 7. Matrimony."

Thus it is seen that Protestants and Romanists agree as to the two sacraments, Baptism and the Lord's Supper or Holy Eucharist. How about the others?

Says article twenty-five of the Articles of Religion in the Episcopal Church: "Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

Since Protestants and Romanists agree, by definition, that an ordinance to be a sacrament must be "instituted by Jesus Christ," and since according to the record the two sacraments of Baptism and the Lord's Supper are the only ones He instituted, it follows that the other five so-called sacraments have no Scripture warrant whatever as "sacraments," and are only conceits of errant human concoction. They should therefore be rejected as sacraments.

From the Romanist point of view no "sacrament" (except baptism) can be legitimately performed by any one except a Roman Catholic priest, and, since marriage is a "sacrament," no marriage ceremony except that performed by a Romanist priest can effect a legitimate and valid marriage. All Protestant and civil marriages are therefore illegitimate, and the offspring of such marriages are therefore illegitimate. On the desk where this writing is going on, lies a book by a Catholic priest, and the heading of chapter three is: "All Children of Protestant Parents Are Declared Bastards by Catholicism." Such is the fix all we Protestants are in! ?

How this Romish doctrine works out has illustration in what appeared in the public press some time ago. Stephen Dagonya (Catholic) and Mary Csoma (Reformed) were joined in matrimony by a ceremony not Catholic. They took

their infant child, Anna Suzanne, to the Church of the Holy Cross in Perth Amboy, N. J., for baptism. The baptismal certificate, dated Nov. 6, 1910, and signed by the priest, Franciscus Gross—a facsimile of which was printed—records the child as “illegitimate,” and this degraded remark is appended: “The parents are living in concubinage.” Infamous.

Such is the product of a wilful mistranslation of a Scripture word and of a fake sacrament. This incident is not a sporadic or unauthorized case, for it is confirmed by the *Ne Temere* decree issued by Pope Pius X., Aug. 2, 1907, which lays down the marriage law for the Roman Catholic Church.

Faking *musterion* issues in large consequence.—W. H. B.

## The Gullibility of Learned Professional Men



WORKING men have a proverb that professional men would do well to consider. It is to the effect that none are so easily fooled as men in academic chairs. The vanity of the learned will not be tickled by the discovery of this fact; but their common-sense will not be injured by a careful study of the origin of the notion. That it has a certain validity various things go to show.

Take, for example, the teachings of Schmidt and Westphal concerning Classical prosody. A few scholars never accepted their dictum; but the great majority of them did accept it and for over fifty years raised no voice in protest. By common consent those teachings have now been dropped from both grammars and classrooms of progressive thinkers. It is time they were. Avowedly framed to secure an equality of the bars, they made both an equality of the bars and poetry itself impossible, in case they were taken seriously, a thing that no one ever really did, although all supposed that they were doing so.

On the other hand, the rejected schemes of Hephaestion—rejected as “impossible”—not only preserve the equality of the bars, if they are rightly interpreted, but also make poetry both possible and real. They were framed correctly on the basis of a rhythmical analysis devoid of rhythmical elements. The grammarians themselves so indicate, although no one has had the patience heretofore to discover the fact. The real point is this. Rhythm must have been hoary with age before meter was even dreamed of; and yet modern scholars place meter first. The absurdity of the performance never seems to dawn on them, and they glibly talk about metrical matters without any conception of what is involved. To accept the dictum that meter comes first is to be gullible; for no real poet ever wrote a line on any such basis with the possible exception of Poe, who was denied the credit of being a poet by his rivals.

In a similar way much that passes for learning in higher criticism is the result of shallow thinking. Brilliant—and narrow—minds are behind it; for the lack of experience among men shuts the eyes of such people to various patent possibilities. They never realize that their mental habits of thinking, in the modern way, in straight lines, are not even yet the mental habits of the Hebrew race, which persists in the custom of thinking in curved lines or circles. Until that fact is recognized much that passes for the deepest learning is simply nonsense. The Hebrew mixes things naturally. He would not be a Hebrew if he did not. To insist that he shall be judged at the bar of modern scholastic methods is merely a bit of academic foolishness. That, however, is what is actually done.

Even the modern Syrian refuses to read a book if he can consult a living witness, as has been made abundantly plain by a Syrian pastor in Boston. He says that we Americans have no conception of the importance of the personal element in the acquiring of information. He is right. We swallow a lot of impossible assumptions, because the pill is sugar-coated with what passes for scholarship. It is not scholarship, in fact, but simple ignorance of fundamental things. Scholars will not go to original sources to study the human element, and they will therefore continue to err greatly in many fields.

This is illustrated in the assumption—it is nothing more—that Mark's Gospel is the original source from which the others drew in making theirs. A more



absurd contention it would be hard to find. Mark was not an apostle, and he had no first-hand information. Matthew was an apostle and he possessed all the first-hand information that was to be had. He was also an educated man. As such he had a memory that would amaze modern scholars, although his memory can easily be matched among modern Hebrews. He wrote what he knew.

This is denied in one way or another by modern scholars; but that proves nothing. The men who assigned the Gospel to him were certainly in a better position to know the facts than any of their modern critics can be, and their modern critics forget that Matthew had to know Greek, the business language of the Levant and the tongue through which the Romans governed their eastern empire, in order to conduct his business as a publican. It is now settled beyond peradventure that New Testament Greek is merely the *koinē* or business language which Alexander the Great forced upon the eastern world, and which all spoke or understood. Matthew could be no exception, if he was to hold his position under the Roman governor. There was therefore nothing whatever to prevent him from writing in Greek and everything to induce him to do so, since the Jews of the Dispersion were so dependent on that tongue that the Epistle to the Hebrews is in Greek and not in Aramaic. To keep his accounts Matthew had to write and do so in Greek, so that there can be no question as to his ability in that line.

The thing that injures learning is not what it does not know, but what, to use a familiar aphorism, it knows "what aint so." Practically all the leading scholars of the world accepted the teachings of Schmidt and Westphal; but those teachings were utterly subversive of the truth as it has now been my privilege to discover. It has taken twenty-five years to complete the research; but the results have been worth it, and the exposure of superficial work and careless deduction has been illuminating. Even in Greek music there is not a single article thus far found that is not misleading and contrary to the facts as set forth in the native authorities. The trouble has been, modern methods submitted to, instead of ancient practices examined without prejudice.

The obtaining of a Doctor's degree in Sanskrit made Greek and Latin seem easy, and the solution of this age-long riddle of Classical prosody has made Biblical problems seem simple. The riddle was solved by living with the grammarians until they were understood and their "contradictions" became merely the ineffectual efforts of men to express things for which they had no adequate medium. If they had possessed our musical notes, things might have been different. They did not, and their symbols indicated pitch alone, except that a prolonged note was marked, as we mark a hold, by an appropriate sign. The way to solve Biblical problems is the same,—live with the men, get their point of view, turn your back on your own ideas, and study theirs sympathetically.

That is exactly what our modern scholars fail to do. They trust their own subjective impressions as developed in the seclusion of the study and therefore miss the mark and shoot wildly. It is clear that Luke had at least a good year and a half in Palestine in which to consult the original apostles. To suppose that he would fail to take advantage of his opportunities and then consult Mark's second-hand testimony is to be guilty of an amount of credulity that is simply monumental. That, however, is what men are doing in the name of scholarship! They are doing more than that. They are judging Christianity on the basis of observed phenomena among the heathen. In other words, they are deciding questions concerning a pure gold currency on the basis of what they know about counterfeit coinage. If they are not doing that, then Christianity itself is only a step removed from heathenism, and inspiration, revelation, the divinity of Christ, the Holy Spirit, and God himself are only myths developed by evolution.

To a man without any spiritual experience they look just like that; but if a man has had a spiritual experience he cannot accept any such conclusion without stultifying his reason. He knows what the real coin is and cannot accept heathen counterfeits as a safe guide to inductive reasoning. He recognizes the fallacy of any such method and eschews it in consequence.

Take another thing—the current views about John. The tradition concerning his Gospel is as explicit as that about Mark's. The latter wrote down what he had heard Peter say. John wrote out what his followers asked him to put in

writing as the intimate friend and relative of Jesus. He himself tells his real object at the close. He alone could have written the Gospel, unless it is an unquestionable fraud. No one else could tell what he tells and tell the truth. No one else had the inside information and the necessary insight, so far as it is possible to determine from all the records. If, then, this Gospel was a late production, it is necessarily the product of some man's imagination and as such is untrustworthy. It bears the marks, however, of genuineness, and to the deeply religious is the most precious of the four.

As to the difference in the Greek of John and Revelation, my own experiences may be helpful. Reading all the proof of two religious periodicals, this fact has been impressed upon me. Men get careless after seventy-five or eighty and make slips in their English, using singular verbs with plural subjects and vice versa, and they also omit necessary words at times and forget to properly correlate relative sentences. They likewise believe the nonsense of the purists about "split infinitives," which have been perfectly good English for over five centuries and have back of them almost every English writer of note, and so, to be consistent, misplace their adverbs in newspaper fashion and murder the king's English in doing it. This is not said in joke. It is a fact. But there is more to be said.

"Had better go" is perfectly good English. It is an old subjunctive, as was long ago pointed out in the *American Journal of Philology*, and means, should hold it better to go, i. e., one should regard the going as better (than staying). Better is therefore an adjective. It is not an adverb, as the *American Journal of Philology* made plain in the same article. On that basis the "would better go" of the purist becomes a solicism—no more, no less. Some of the older men fall for it just the same and use it to avoid the idiom which the purists have condemned through ignorance!

That is the sort of thing John did after living for twenty years where the worst Greek in the entire Roman Empire was spoken. He wrote Revelation at a very advanced age, past ninety, and he murdered the Greek exactly as he ought after twenty years at an advanced age in such an atmosphere. Scholars (?) say that he should show an improvement in his Greek and that the two productions cannot have been by the same man, because the Gospel is written in good Greek and the Apocalypse in poor. They know precious little about men and their peculiarities, or they never would make any such claim. The fallacy is old—it began with Dionysius of Alexandria in the third century A. D.,—but that will not suffice to save it from its plain delusions. Moreover, the same earmarks of the individual, writing as he thinks, appear in the two and the same peculiar words and expressions. Tradition is more reliable than scholarship, oftentimes, especially Christian tradition, and it may be well to remember it.

Taken altogether the teachings of the critics concerning the four Gospels demand an amount of credulity which an orientalist finds it hard to furnish, if he is to continue to be an orientalist, and he also finds it hard to understand how men who claim to be either orientalist or scholars can obtain enough of the commodity mentioned to swallow any such misguided product of misdirected learning. The rationalist has indeed done us some good in ending the use of the Bible as a fetish; but he has also done us untold harm in reducing it to a level of mere evolution from human experience. Sanctimoniousness is no atonement for that fact, and it is not spirituality.—*H. W. M.*

\* \* \*

The CHAMPION is a magazine after my own heart—a noble defender of the "Faith once delivered to the Saints." God bless you!—*Rev. W. D. Akers.*

\* \* \*

If I have not victory over myself, I am the last man to help somebody else. Appetite is very good in its place, but out of its place it becomes my foe. Fire is a very good friend to man if it is his servant, but when it becomes his master, it is his enemy. Water is very good—you cannot live without it—when it is under your control, but when it controls you, it is your ruin. The lust of the flesh will either conquer me, or I must conquer lust.—*D. L. Moody.*



## Historical Accuracy of the Four Gospels

### Internal Evidences III—Use of the Phrase Son of Man.



SECOND example which we can profitably dwell upon at length presents itself in the peculiar use in the New Testament of the phrase "Son of man." This phrase is used as a designation of Jesus thirty-two times in Matthew, fourteen times in Mark, twenty-six times in Luke, and ten times in John, making in all eighty-two times, while it is fairly distributed through all four Gospels. A noticeable thing also in connection with the use of the phrase is that it is a favorite with Christ himself. Indeed, he is scarcely ever represented as designating himself by any other appellation. In John there are three or four instances of styling himself "Son of God," and several instances in which he speaks of himself merely as "the Son." But the phrase in designation of himself which the disciples are represented as hearing fall most frequently from his lips was "the Son of man." They heard him say, "The Son of man hath not where to lay his head," "The Son of man is Lord even of the Sabbath," "The Son of man shall send forth his angels," "The Son of man shall come in the glory of his Father," "The Son of man hath power to forgive sins," "The Son of man shall be betrayed," "The Son of man is come to save the lost," "The Son of man shall be lifted up," "Ye shall eat the flesh of the Son of man," "Ye shall see the Son of man ascend," "Now is the Son of man glorified," and so forth.

From this frequent use of the appellation by Jesus to designate himself, and his evident avoidance of the use of the other appellations, the superficial observer would be led to expect that this would be the favorite designation which his disciples would apply to him. But, on the contrary, with two or three exceptions, the disciples are represented as never designating their Master by that favorite term, and even those exceptions prove the rule. Stephen, indeed, in the supreme moment of martyrdom, when the heavenly vision broke upon his view, exclaims, "Behold, I see the heavens opened, and the Son of man sitting on the right hand of God." (Acts viii. 56). The writer of the Apocalypse also is recounting a heavenly vision when he describes the form of one who is "like unto the Son of man" (Rev. i. 13; xiv. 14). But elsewhere, except when represented as upon the Saviour's own lips, the phrase is not found in the whole New Testament.

For such a phenomenon there must be a cause. It can not be by accident either that the use of the phrase was discontinued by the disciples or that it was so faithfully retained in the Gospels and excluded in the other literature.

Only the most profound and philosophical attention to the matter can bring to light the reasons which led Jesus to choose the appellation and his followers to avoid it. Jesus appropriately chose the appellation because, while implying the exalted condition of his pre-existent state, it expresses his complete assumption of humanity and the perfect humiliation of his earthly condition. Viewed from the heavenly standpoint of his own higher consciousness, the remarkable thing was that he had come down to earth and had assumed the conditions of humanity, and was a son of man, tempted in all points as we are. But to his disciples, while the humanity was evident enough, the supernatural phenomena were the ones which demanded expression. Thus it came about that without comment these two modes of speaking of him, which are so expressive of profound distinctions, were preserved. Nothing but a simple-minded effort to report things exactly as they occurred could have secured this unstudied harmony.—*G. F. W.*

\* \* \*

Life has nothing to say. Life is but a span. It is the thing we made opportunities of. It has nothing to say about results or rewards. It is a set of calendars of Time. The distance between birth and death is Life. Barring accidents, we lengthen or shorten this distance by our own acts. Life is generally regarded as our greatest gift, and yet men willingly die for some ideal. Life is not the greatest gift, but the things that we put into life are what make it worth living. We can only take out what we put in.—*F. D. Van Amburgh.*

## Stop and Think



claim, and with much emphasis, that salvation is a thousand fold greater than civilization.

Think a minute: We have stamped out yellow jack, cut down smallpox, have a remedy for diphtheria, we can cut off the appendix, and can eliminate two-thirds of inflammation of the bowels. But count the deaths, number of hospitals, observe the insane asylums, list the divorces, and watch the course of war between capital and labor: See the brutality of the union against the non-union man and hear his hiss of "scab," and feel the blow of his fist on his head, and weigh the brutality of a strike. Or, list the profiteers and get an inside knowledge of pulls and politics. These, together with a taste of poisoned gas and torpedoes, used in modern warfare, and you will know the unregenerate man is about as big a beast as before, so-called, civilization came his way.

The only hope for society, or the soul, is to have the nature of men changed by the incoming of One who can save them from their sins. Jesus did not come, primarily, to save sinners from hell, but from their sins that send them there.

Put a new heart in the beast of pagan, heathen, or any wicked man, the wide world over, and at once you make him a peacemaker, and at once his mode of life will stop one-half his physical ills.

It is perfect twaddle to talk about the Golden Rule to a set of selfish individuals; it works as well as a lot of swine waiting for the other pig to get his fill before it starts in to feed.

Some day statesmen and legislative halls will be heard, saying, "Give us Christ and His religion, or life, even with a limousine, will not be worth living.—C. H. Y.

## The Swift Running Word



THE Psalmist says of the Lord's word, "His word runneth very swiftly" (147:15). According to a report in *The Religious Digest*, a very unique and happy method of making it "run" has been devised in St. Louis.

A wealthy Christian woman of that city conceived the idea of making every one who rides on the street cars, read the Bible. So she secured a six months' contract from the street car company for their advertising space in which should be inserted display cards having on them simple texts of Scripture, without note or comment.

Among the texts used have been Matt. xi. 28, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" Joshua xxiv. 15, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord;" 1 Tim. i. 15, "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

It is said that the experiment is costing \$500 per month. The results have been remarkable. The street car company says it has received more than nine hundred letters inquiring about the origin of the texts, and the idea back of them.

After three months' use of the space, the daily press of the city, without exception, has commented on it editorially, and even a Jewish newspaper has enthusiastically endorsed the idea.

The name of the woman who pays for the ads, writes the copy, and attends to the business, is kept a secret. Those who have been watching, declare that the experiment has been worth very much to the city.

\* \* \*

I expect to remain a reader of your splendid magazine as long as I can find funds to renew my subscription. The last number is the best.—*Rev. W. F. Fisher.*



## Bible League Literature



AS we anticipated, a small-sized "run" on the supply of Bible League Literature we offered for the first time in March issue began as soon as that number reached our subscribers. We regret there are not more copies of all these editions. Many of our friends will have good reasons to regret that there are so few of several editions. We have corrected the list of books and pamphlets still obtainable, on page 2. Several editions are already sold out and are now out of print. Before May number is ready for press quite a few more editions will be sold out.

The Bible League, from the beginning, numbered among its enthusiastic supporters the greatest scholars of that age, among them Dr. Gregory. Our younger Bible students may not know that Dr. Gregory was president of Lake Forest University, and later managing editor of the *Standard Dictionary*, and editor of the *Homiletical Review*, and for years editor of the *Bible Student and Teacher*, now BIBLE CHAMPION.

This day's mail brought us an order for Dr. Gregory's Pocket edition "*Outline View of the Bible*," from the Rev. G. L. Young. Read what he says:

"Dr. Gregory's little book, '*Outline View of the Bible*,' is 'far and away' the greatest thing of its kind that I have ever seen, probably the greatest ever published. It contains more real knowledge and sound sense concerning the Bible than dozens of other and much more pretentious works. I wish it might yet have a circulation that accords with its merits."

One of our great preachers wrote us lately he knew of nothing to equal Dr. Gregory's "*Constructive Studies in Matthew*" and "*John*," a 6x9 pamphlet, about 160pp. These pamphlets at 35c each, and his little book on "The Higher Criticism" at 15c each, would make the greatest investment you ever made for such a small outlay.

## Science and Evolution



PART of a personal letter from a friend, an eminent professor in a prominent college, is so well put, and to the point, that we cannot resist the temptation to share it with our patrons, trusting to his magnanimity that we do not incur his displeasure. Since it is altogether a personal letter no name need be given.—F. J. B.

"Just at present the propagandists of the evolution doctrine are making a good deal of noise in various periodicals; but it seems to me to be much like the case of the small boy who whistles very loudly when he has to go into a dark or "spooky" place,—to keep up his courage. Their chief argument now seems to be the arrogant claim that all modern scientists have become evolutionists, an argument which is quite effective in impressing the minds of that large crowd who habitually get their "science" from the Sunday supplements or from the popular magazines. Then also the teachers in the lower grades from the kindergarten to the high school are industriously teaching the theories which were supposed to be gospel truth twenty years ago; and this also is having its effect. One of the chief effects of all this is that there is growing up around us a generation of young pagans, who seem bent on demonstrating what they have evolved from the beasts by showing how much akin they still are to their ancestors in thought and habits. May God pity America when these young heathens become old enough to take over the banks and the industries, the schools and the periodicals, to say nothing of the government of the country."

\* \* \*

It belongs to Christ in men first to prove that man may be a Christian and yet do business; and in the second place to show how a man, as he becomes the greater Christian, shall purify and lift up the business that he does and make it the worthy occupation of the Son of God.—*Phillips Brooks*.

# Our Library Exchange Department

Advertising in this department is exclusively for Bible Champion Subscribers. Only articles used in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after first. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Bible Champion, Reading, Pa.

**NOTE**—Where only initials are given in address make money order payable to Bible Champion or order and payment will be forwarded to proper party.

New Books way below cost—Set, 7 vols., History of Methodism, cloth, *Hurst*, \$10.00. Place of Christ in Modern Theology, *Fairbairne*, 75c. Unity of Book of Genesis, *Green*, 75c. Scientific Faith, *Johnston*, 85c. Integrity of the Scriptures, *Smith*, 85c. How to Understand the Bible, *Anstey*, 60c. Chronology, *Sayce*, 45c. The Pentateuch, *Evans*, 85c. Mystical Interpretations of the Gospels, *Thorburne*, \$1.25. All postpaid. Address A. B. C., Bible Champion, Reading, Pa.

Second-Hand Books Cheap—all in good condition—Life of Christ, 8 vo. *Farrar*, \$1.25. Christ and Christianity, *Schaff*, \$1.25. Second Coming of Christ, *Shimeall*, \$1.00. Days of the Son of Man, *March*, \$1.00. The Broker Seal, *Greene*, 60c. Eclipse of Faith, 75c. History of American Methodism, *Stevens*, \$1.00. Discussion of Spiritualism, *Brittan & Richmond*, \$1.00. Ingersollism, *Wendling*, 50c. Synonyms, Antonyms, and Prepositions, *Fernald*, 75c. Lives of Necromancers, *Godwin*, 60c. Hamilton's Mexican Hand Book, Illus., 50c. Relations of the Republic and Laws of Religious Corporations, *Kynett*, 85c. Christ for India, *Lucas*, 60c. Mailed prepaid. Address B. C. D., Bible Champion, Reading, Pa.

Books just like New—8 vols. Lange's Commentary—one vol. each on Job, Acts, Romans, Corinthians, Galatians, Thessalonians, James, Revelations—\$1.75 each, or \$13.50 for set of 8 vols. Christ, His Nature and Works, 13 discourses, \$1.00. Teaching of Jesus, *Burrell*, 40c. Must the Old Testament Go? *Craft*, 30c. Destruction of the Bible, *Panin*, 35c. Mailed prepaid. Address C. D. E., Bible Champion, Reading, Pa.

Good Books Cheap—all New—Miracles of Jesus, *Willits*, \$1.25. Christ in Literature, *Eggleston*, \$1.25. Thought on Holy Scriptures, *Bacon*, 50c. Unity and Trinity of the Human Race, *Baldwin*, 60c. True Prince of the Tribe of Judah, *Clark*, 75c. Miracles of Today, *Warring*, 50c. Epiphanies of Our Risen Lord, *Boardman*, 60c. Sayings of Sages, *Bevoris*, 40c. All prepaid. Address D. E. F., Bible Champion, Reading, Pa.

Offer portion of my Library, all New Books, at about half—The Wonderful Teacher, *Burrell*, 70c. Doubters and Their Doubts, *Darling*, 80c. Higher Critics of Bible and God's Bible, *Burns*, 65c. No Myths in the Bible, *Archincloss*, 40c. Book of Daniel Unlocked, *Archincloss*, 60c. The Bible the Word of God, *Bettex*, 75c. Revelation and Inspiration, *Orr*, 50c. Christianity's Greatest Peril, *Eckholm*, 65c. Genesis, *Evan*, 35c. Bible Criticism and the Average Man, *Johnston*, 90c. Highest Critics vs. Higher Critics, *Munhall*, 60c. *Craig*, 90c. Divine Movement in Israel, *Porter*, The Lord's Return, *Munhall*, 65c. Steps Unto Heaven, *Carpenter*, 85c. Jesus as He was and is,

75c. Great Books as Life Teachers, *Hillis*, 75c. Must the Bible Go? *Wray*, 75c. Gift of Mind to Spirit, *Kulamer*, 85c. Fundamentals and Their Contrasts, *Buckley*, 65c. Kingdom in History and Prophecy, *Chaffer*, 60c. God's Love and God's Children, *Mauro*, 35. Looking for the Savior, *Mauro*, 35c. God's Gift and Our Response, *Mauro*, 35c. All sent prepaid. Address E. F. G., Bible Champion, Reading, Pa.

New Books Cheap—Recovered Yesterdays in Literature, *Quaile*, 90c. Science and Revelation, 60c. Paradoxical Pain, *Harbin*, 75c. The Deathless Books, *Mears*, 75c. Naamah and Nimrod, *Tannehill*, 75c. Progress of Higher Freedom, *Schaff*, 75c. The Higher Criticism, *Rishell*, 60c. Postage prepaid. Address, F. G. H., Bible Champion, Reading, Pa.

Bargain in New Books—Crisis of the Church, *Riley*, 50c. Chat About Celebrities, *Guild*, 75c. Golden Rule and Rule of Gold, *Schorb*, 40c. The Stars Not Inhabited, *Townsend*, 60c. All Matter Tends to Rotation, *Hamilton*, 75c. Tarbell's Teachers' Guide for 1919, 75c. Modern Outcry against the Law, *Mead*. Up in Maine, *Day*, 50c. Mailed prepaid. Address G. H. I., Bible Champion, Reading, Pa.

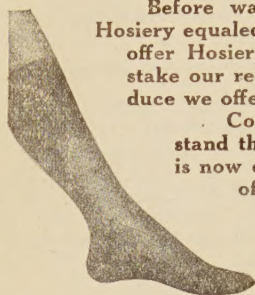
FOR SALE—Letter Copying Press, perfect condition, like new, cost \$8.00, for \$2.50. Durkin Duplicating Device—Never used because a larger Duplicator was required and is in original package, selling for \$4.50, for \$3.50. Not prepaid. Address H. I. J., Bible Champion, Reading, Pa.

New & Like new Books—Studies in Life & Teachings of our Lord, *Torry*, \$1.00. Decision of Character, *Foster*, 50c. Binney's Compend, 30c. Christianity & Science, *Peabody*, 60c. Probation & Punishment, *Vernon*, 50c. Sanctified Spice, *Peters*, 40c. Pleasures of Literature & Solace of Books, 50c. Voice Production, *Newlands*, 60c. Principles of Vocal Expression, *Chamberlain & Clark*, 75c. The Art of Rendering, *Fenno*, \$1.00. Fenno's Science of Speech, 50c. Jonah in Fact & Fancy, *Banks*, 35c. The Lure of the Dance, *Falkner*, 30c. The Life that Really is, *Abbott*, 60c. These prices are way below cost. All sent prepaid. Address I. J. K., Bible Champion, Reading, Pa.

FOR SALE—The World's Parliament of Religions, 2 vols., Morocco, new, \$3.00. Life of Moody, Morocco, new \$3.00. Bible League Essays, new *Levitt*, 50c. Why Four Gospels, *Gregory*, 60c. Schofield Reference Bible, cloth, \$1.25. In God's Out of Doors, *Quaile*, new, \$1.25. Confessions of a Converted Infidel, limp cloth, 15c. All prepaid. Address J. K. L., Bible Champion, Reading, Pa.



# A Frank Talk on Hosiery



Before war conditions prevailed the quality of our different grades of Hosiery equaled anything made anywhere. For about four years we hesitated to offer Hosiery for it was about impossible to manufacture Hosiery we could stake our reputation on, and rather than offer what it was impossible to produce we offered none.

Conditions have changed. We can again offer Hosiery that will stand the acid test. Our New Line, offered for the first time this month, is now complete—all but a new line of Ladies' Lisle Hose, which will be offered for the first time in February Number.

We know we can now again please you in both quality and price and again solicit your trade.

## NOTE OUR 4 GRADES MEN'S SOCKS

**No. 70**—Best Peeler Yarn, Re-inforced double Heel and Toe, Lisle finish, all year round weight—a sock made to wear. Black and Colors. Sizes 9 to 11½.

6 pairs, \$1.25; 12 pairs, \$2.25, prepaid.

**No. 75**—All year round weight, Fine combed Cable-twisted Lisle Cotton, Re-inforced double Heel and Toe, 200 needle—a Dressy, Durable Sock. Back and colors. Sizes 9 to 11½.

6 pairs, \$1.75; 12 pairs, \$3.00, prepaid.

**No. 77**—At last we again offer this attractive Sock, made as it was made before the war—a perfect, semi-full fashion, seamed back, Tram Silk and Art mixed—the best combination silk made for wear—extra fine gauge; nothing more attractive at any price. Its wearing qualities will surprise you. Black and colors. Sizes 9 to 11½.

6 pairs, \$3.30; 12 pairs, \$6.25, prepaid.

**No. 80**—Black with White Split Foot, Drop Heel that will not show when low shoes are worn, no seam across toe—specially recommended for Tender Feet. Greatest value we know of for all year round wear—we know of no hose to equal it. Only Black with White Soles. Sizes from 9 to 12.

6 pairs \$2.40; 12 pairs \$4.50, prepaid.

## LADIES' HOSE

**No. 5**—Select Peeler Yarn, Re-inforced Heel and Toe, Elastic Ribbed Garter Top, Fine Gauge, medium weight—a Reliable Hose, fully worth its cost. Black and White colors. Sizes 8½ to 10.

6 pairs, \$1.50; 12 pairs, \$2.75, prepaid.

**No. 60**—Black Beauty—Possesses unusual wearing qualities, and has an unusually Elastic Garter Top, is Semi-Full Fashioned, made from carefully selected yarn, High Lustre Ribbed Hose, knit with Triple Thread Heel and Toe. Extraordinary value. Black only. Sizes 8½ to 10.

3 pairs, \$1.65; 6 pairs, \$3.15; 12 pairs, \$6.00, prepaid.

**Sample Box Men's Socks**, 8 pairs—2 each Nos. 70, 75, 77, 80—\$2.60.

**Sample Box Ladies' Hose**, 6 pairs—3 each Nos. 5 and 60—\$2.00.

Try us on Hosiery—you will be pleased. Many write us our line beats anything they have ever tried. We put conscience into every order.

**Important.** Good Hosiery are often condemned because a size smaller than should be worn is ordered; always order fully large in size or foot.

---

**BOYER MANUFACTURING CO., Reading, Pa.**



# The Christian Work for 1921

Religious Weekly, \$3.00 per year

**DR. LYNCH'S SUMMER IN CENTRAL EUROPE**—Dr. Lynch has spent the summer in Central Europe, attending three conferences of the Churches in Geneva, in August, and the Ter-centenary of the Pilgrims in Holland in September. He will write weekly letters of this interesting journey.

**HOW I PREPARE MY SERMONS**—We all like to know how other people do their work. Of unusual interest therefore, especially to all clergymen, will be this series of articles on "How I Prepare My Sermons," by some of the prominent and eminent preachers of the country.

**MY THEOLOGY**—We are arranging for a series of articles by prominent leaders of thought under the general caption: "My Theology." These articles will be anonymous and will be frank, personal statements from men representing all shades of opinion.

**SUCCESSFUL RURAL CHURCH WORK**—There are certain Churches within the rural regions and in cities which are doing unique and remarkable work. We have arranged for the pastors of these Churches to tell us how they did it. These articles will be a monthly feature and will be invaluable to pastors as a study in methods.

**STORIES OF GREAT CONVENTIONS**—A news feature of great interest will be the Stories of Great Conventions, for which we have arranged that a representative of THE CHRISTIAN WORK will attend the various conventions of the churches and the missionary meetings.

## THE CHRISTIAN WORK

70 Fifth Avenue, NEW YORK

## BIBLIOTHECA SACRA

A Religious and Sociological Quarterly. Editor, G. Frederick Wright. \$3 a year

### MELVIN GROVE KYLE

Moses and the Monuments: Light from Archaeology on Pentateuchal Times.

Stone Lectures, 1919. 300 pages. 12mo, cloth, \$2.00, postpaid. (In press)

The Deciding Voice of the Monuments in Biblical Criticism. 325 pages. 8vo, cloth, \$1.65, postpaid.

### HAROLD M. WIENER

The Date of the Exodus. 25 pages. 8vo, paper, 25 cents, postpaid.

The Religion of Moses. 35 pages. 8vo, paper, 25 cents, postpaid.

Essays in Pentateuchal Criticism. 255 pages. 8vo, cloth, \$1.50, postpaid.

The Coup de Grace to the Wellhausen Critics.

The Origin of the Pentateuch. 150 pages, 8vo, 40 cents, postpaid.

A Comprehensive Answer to the Wellhausen Critics.

Pentateuchal Studies. 350 pages. 12mo, cloth, \$2.00, postpaid.

The Wellhausen Critics in extremis.

### G. FREDERICK WRIGHT

The Ice Age in North America, and Its Bearings Upon the Antiquity of Man. 5th Edition. 200 illustrations. 800 pages, 8vo, cloth, \$5.00, postpaid.

Scientific Confirmations of Old Testament History. 3d Edition. 40 illustrations. 450 pages. 12mo, cloth, \$2.00, postpaid.

Origin and Antiquity of Man. Many illustrations. 550 pages. 12mo, cloth, \$2.00, postpaid.

Story of My Life and Work. 476 pages. 12mo, cloth, \$2.00, postpaid.

BIBLIOTHECA SACRA COMPANY, Oberlin, Ohio, U. S. A.



# OUR BOOK BARGAIN COUNTER

Good Books at half price. All bound in cloth. All perfectly new

## CHRISTIANITY AND POSITIVISM

By JAS. McCOSH, D.D., LL. D., Pres. Princeton College. 12 mo., 370 pp., \$1.75

**Special Price, 75 cents, prepaid**

"The thinking is generally so clear, and the style so animated and luminous, that any person of average intelligence and culture may understand and enjoy the discussion; and no such person who has begun to read the work will be likely to rest satisfied till he has finished it. This book grapples directly with the vital questions. Every reader must admire its fairness."—N. Y. Independent.

## PIVOT WORDS OF SCRIPTURE

By REV. PHILIP B. POWER, M. A. 353 pp., \$1.50

**Special Price, 65 cents, prepaid**

A pivot being a small point on which something else turns, the title of this volume seems to be very descriptive of those little words of Holy Scripture upon which turns the actual interpretation of a passage, and to which we are indebted for some of the most powerful teachings of God's word, whether they relate to His mercy or His wrath, as in cases of "for," "through," "yet," "then," "but," "and."

"It is pointed, crisp, fresh, and dealing with live issues."—Christian World.

## CHRIST AND HIS RELIGION

By REV. JOHN REID, 12 mo., 311 pp., \$1.50

**Special Price, 65 cents, prepaid**

Not an ingathering of threadbare suggestions, but a mine of fresh nuggets within the reach of all. There is a combination of depth of thought and simplicity of expression.

"Keen and clear conception of truth mark this volume. The author is a man of thought, and his calm and well-balanced views give a charm to his writing. There is a strength of truth in every page."—Christian Union.

## VOICES OF THE SOUL ANSWERED IN GOD

By REV. JOHN REID, 374 pp., 4th Edition, \$1.50

**Special Price, 65 cents, prepaid**

The soul needs a way to reach God, a way to become holy, a way to become happy. Hence the book is divided into three parts; it shows how the wants of the mind can be met in a Redeemer, Restorer, and Satisfier. Meditation must come first, then restoration, then satisfaction.

"That the soul of man can find its hopes realized, its want satisfied, its fears quieted and its measures filled in God alone, is the leading thought of this calm and powerful book. The presentation is most serious, original and suggestive."—N. Y. Observer.

## ART AND MORTALITY

By WASHINGTON GLADDEN, D.D.

**Price, 25 cents, prepaid**

A frank treatise by this popular author on Art as that portion of man's work which is inspired by the love of beauty. Not all the beautiful actions of men can be called artistic, but the author insists that the artist who deals with human life shall not divest himself of his humanity; and that he shall not conceal his sympathy with goodness and purity and honor.

"Sterling in sense."—West. Christian Advocate.

"A thoroughly instructive and readable volume."—United Presbyterian.

## CONCESSIONS OF LIBERALISTS TO ORTHODOXY

By DAN'L DOCHESTER, D.D. 344 pp., \$1.50

**Special Price, 65 cents, prepaid**

This work was originally prepared as a course of lectures, and was delivered before the School of Theology of Boston University. It is worthy of all commendation for the extensive research shown by the author, and the presentation of the three cardinal topics: The Deity of Christ, the Atonement, and Endless Punishment.

"A rich army for offensive and defensive warfare against theological error."—Religious Herald.

"The doctor's style is singularly pure and candid, and the diction and dignity, scholarship and research is manifest in every page."—West. Christ. Advocate.

## FEATHERS FOR SHAFTS

OR READINGS IN THE BOOK. By J. BERG ESEN-WEIN, PH.D., LITT.D. Beautiful cloth, with gold design on side. 50 cents.

**Special Price, 35 cents, prepaid**

Choice Bible Reading by the author, assisted by leading American Bible Students: James H. Brookes, D.D., W. J. Erdman, D.D., Albert Erdman, D.D., Pastor D. M. Stearns, D. L. Moody, J. Wilbur Chapman, D.D., C. H. Yatman and many others.

"The Bible Readings are diversified and comprehend most of the principal subjects claiming the attention of Christian people."—Christian World.

"Especially useful to persons who wish to conduct public Bible Readings or studies in the word of God in the social meeting. Get it."—Conference Herald.

## "I WILLS" OF THE PSALMS

By REV. PHILIP B. POWER, M.A. 404 pp., \$1.25

**Special Price, 65 cents, prepaid**

This devotional volume inspires Faith and Trust in time of need; is filled with forceful illustrations; is destined rather to suggest than to teach, though it does both. It is an elaborate treatment of the "I Will" of Trust, "I Will" of Power, "I Will" of Action, and the "I Will" of Praise. Written in very attractive manner, sympathetic and solicitous, by one devoted to the office of ministering to the Saints. A book for the library, the home, the study table, being the determination of the man of God, as found in some of the "I Wills" of the Psalms.

"It is a real mine of suggestiveness."—Churchman.

## THE HUMAN FLOWER

A simple statement of the Relation of Sexes.

By ELLIS ETHELMER

**Cloth, 12 mo., 50 cents, prepaid**

Julia McNair Wright, the well-known authoress, says: "The book, in chaste, elegant, clear, simple, thorough fashion, treats of animal, especially human, generation and birth, giving the subject the same clear, pure dignified treatment hitherto reserved for that other half of biological study, the study of plant life. This book teaches the parents much that parents do not know and have to teach the child. It is a book to be in every home, and in plain sight."

"A delicate subject is dealt with in a plain, straightforward way, but without the slightest coarseness."—Glasgow Herald.

"Pure, strong and true; a book to be welcomed by parents."—N. Y. Christian Advocate.

**Address FRANK J. BOYER, Reading, Pa.**